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A KEY

TO

Christian Doctrine and Practice

FOUNDED ON

THE CHURCH CATECHISM

BY

JOHN HENRY BLUNT, M.A.

EDITOR OF THE "DICTIONARY OF THEOLOGY" AND "THE ANNOTATED BOOK OF COMMON PRAYER"
AUTHOR OF "HOUSEHOLD THEOLOGY," ETC. ETC.

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CHAPTER I.

The Christian Nature and its Privileges

"*Question.*—What is your Name?
"*Answer.*—N. or M.
"*Question.*—Who gave you this Name?
"*Answer.*—My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

THE question, "What is your Name?" is not asked at random, for the sake of saying something to begin with, or as it would be asked by a person who was inquiring one's name for the sake of information.[1]

The Prayer-Book at large is written in cautiously exact language; and the Catechism more particularly so, because it is intended to be a compact summary of fundamental principles respecting the Christian Faith and the Christian Life. Hence the words of the Catechism should always be used and interpreted with exactness and precision.

§ 1. *The Christian Name.*

IN former days English people in general had only

[1] The "N or M" of the answer is taken from the old Latin service books, in which "N" stood for "Nomen," and "N N" for "Nomina." In old English writing the M M was abbreviated into a form which came to be represented in printed books by M. "N or M" therefore stands for "N or N N," "Name or Names."

one name, as John, Thomas, Mary, Elizabeth; and they were further known by their occupation or some other distinctive word, as "John the Smith," "Thomas the Fuller," "Walter (or Wat) the Tiler," the women's names following those of their husbands. But the names of trades, &c., thus *added on* to the Christian Names[2] have gradually become permanent "*Sur*-names;" and so, now, every person after infancy has two names, (1) a Christian Name, and (2) a Surname.

The Christian Name is used here because the Catechism concerns us as Christians. It is so used also in the Service for Holy Matrimony, because that is not a service for the mere legal union of two persons as citizens of this world, but for their spiritual union also as Christian citizens of God's kingdom. It was also used in Confirmation until A.D. 1552, the Bishop saying, "N, I sign thee with the sign of the Cross, and lay my hand upon thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Christian Name we receive at our Christening, or Christian-ing, or Baptism, or New Birth. It is given, not inherited. A new name given to us because we then become something new.

Registration of birth.

Any first name by which unbaptized children or persons may be called is not really a Christian name, but only a convenient substitute for one.

Any such name given to the Registrar of Births does not thus become a Christian name. By the law such

[2] "Supra Nomen," or "Sur Nomme." It also coincides, accidentally, with "Sir" or "Sire-Name" the paternal name.

a name ought not to be given in to the Registrar at all, unless the child has been baptized.

It is best to have the child baptized before it is registered, that the Christian Name may be honestly placed on the Government, or Civil, register, as well as in the Parish, or Church, register.[3]

The Christian Name is given officially by the Godfathers and Godmothers, or one of them, when the child is baptized, though it may have been chosen by the parents.

It is given by them because they represent the spiritual guardianship of the child on their own behalf and that of the parents.

It is given in Baptism to indicate a new condition of the person receiving it; (1) in the person's state, and (2) in the person's relation to God.

[3] The law respecting this subject is as follows:—

1. Every Registrar is required to inform himself carefully of every birth that shall happen within his district, and to learn and register the particulars of it as soon as he conveniently can, without fee or reward.

2. The Father or Mother of any child born, or the occupier of any house in which it is born, *may* within 42 days afterwards give notice of such birth to the Registrar of the District.

3. The same persons *must, upon being requested to do so* within 42 days after the birth, give the information required by the Registrar.

4. After 42 days a birth can be registered only on payment of five shillings, and even then with some difficulty.

5. After 6 months no birth can be registered under a penalty of £50.

6. The name given in Baptism may (within 6 months from the time of registering the child's birth) be given to the Registrar, and if so given within 7 days of Baptism the Registrar is required to insert it in the Government Register, on payment of the fee of one shilling.

[Act for Registering Births, &c., 6 and 7 Wm. IV., Cap. 86, Clauses 18, 19, 22, 24.]

There are examples in the Holy Bible of new names given in connection with a change of spiritual circumstances.

Genesis xvij. 5. *Abram's* name was changed to *Abraham*, and *Sarai's* name to *Sarah*, when God made His covenant with them that the Lord Jesus should be born of their family.

Genesis xxxij. 28. *Jacob's* name was changed to *Israel* when he wrestled with the angel and saw God face to face, and when it is probable that the covenant was renewed with him, which had been made with Abraham.

John j. 42. *Simon*, son of Jona, had his name changed to *Cephas* or *Peter* when he was called by our Lord to be His disciple. Compare Matthew xvj. 18, where our Lord again refers to this change of name.

Acts xiij. 9. *Saul* was "*also called Paul*" after his baptism, but there is no reason to suppose he was called so previously.

Above all, our Lord's human name, commanded to be given to Him nine months before His birth, was *given* to Him at His circumcision, "And when eight days were accomplished for the circumcising of the child, His name was called JESUS, which was so named of the angel before He was conceived in the womb." [Luke ij. 21.] So also St. John Baptist, [Luke j. 59.]

God has shown that such names, so given, are of importance, (1) by choosing them, and (2) by their special meaning. Thus "Abraham the father of many nations," which he was to be as the father of those nations who become Christian, because he was the forefather of Christ: "Jacob"—a "Prince" prevailing

with God and man : "Cephas" or "Peter"—a "Rock" because the faith which he professed and was to show, was to be the foundation on which Christ was to build His Church. The Holy Name of JESUS = Saviour.

Christian names, as such, have a significance. For they are a sign that those who bear them are, (1) Followers of Christ. [Acts xj. 26 : Acts xxvj. 28 ; 1 Peter iv. 16.] (2) That they are "members of Christ, the children of God, and inheritors of the Kingdom of Heaven."

They ought not to be given lightly, irreverently, or foolishly. It is better to choose those that have been generally used among Christians.

There are three ways in which Christian names may be reverently selected. (1) For their meaning, such as John = the grace of God : Theodore = the gift of God : Samuel = asked of God. (2) As the names of Old or New Testament Saints, such as Joseph, Hannah, David, Thomas, Matthew, Paul, Mary, Elizabeth, Martha. (3) As the names of saints and worthies of later days, such as Agnes, Helen or Ellen, Lucy, Theresa, Edward, Alfred, Arthur, George, William.

If a second family surname is added, an ordinary Christian name should always be given as well.

Christian names should never be given to animals, for they are too closely connected with Baptism and the Christian nature to permit of this being done without irreverence.

The Christian name is, in some degree, a reminder of the name of Christian, and the name of Christian a reminder of Christ. Some degree of that reverence towards it is therefore to be shown which is to be shown

in its fullest degree towards "that worthy name by the which ye are called." [James ij. 5.]

It is also a type of that "New Name," which is to be given to the redeemed in heaven: as spoken of in the Revelation, "I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." [Rev. ij. 17.] "And I will write upon him my new name." [Rev. iij. 12.] "I will write on him the name of my God." *Ibid.* "And I looked, and lo, a Lamb stood on the Mount Sion, and with Him an hundred and forty and four thousand, having His Father's Name written in their foreheads." Rev. xiv. 1.

§ 2. *How Children are made Christians.*

PERSONS are made Christians by God's work co-operating with the work of the person who baptizes.

The person who baptizes either dips the infant or adult to be baptized in water, or pours water upon him or her; and while he does so he says, N. or M, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost," according to our Lord's commandment in Matthew xxviij. 19. Such was "my Baptism."

By this outward act of the Priest or other person who baptizes, God makes the person baptized "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

§ 3. *Membership in Christ.*

A "MEMBER" is a living part of a living body.

Members, such as arms, hands, feet, for example, live by the life which they derive from their union with

the body to which they are attached, however complete they are in themselves. The expression is a Scriptural one. In 1 Cor. xij. 27, "We are the body of Christ, and members in particular;" that is, all we together make up the body, and each one of us by himself is a member.

Scripture also teaches that we become so by Baptism. In 1 Cor. xij. 13, 14, "By one spirit are we all baptized into one Body .... for the body is not one member but many."

And also that this body is Christ. In 1 Cor. xij. 12, "As the body is one, and hath many members, so also is Christ;" and Eph. v. 30, "For we are members of His Body, of His Flesh, and of His Bones.

We cannot understand how we can be members of Christ. But since the Holy Bible teaches us that such is the case, we must believe it as a truth. A truth which we must believe without understanding being called a "mystery."

The result of being made so is intelligible, partly from analogy, and partly from the statements of our Lord and His Apostles. For

Natural members live by union with the whole body, and through it with the head. They are chiefly dependent for life on the head, without union with which by means of bones, muscles, nerves, arteries, and veins, they cannot live at all.

The analogy is thus, that members of Christ derive their spiritual life from Him, not only as a gift bestowed by one Person on another person, but through an unintelligible or mysterious Union with Him, which is brought about by Baptism, "wherein" they are made His members.

Hence the body of Christian people is called the *mystical* Body of Christ, because they are spiritually united to Him by Holy Baptism. "He is the Head over all things to the Church, which is His Body, the fulness of Him which filleth all in all." [Eph. j. 22, 23.] "And He is the Head of the Body, the Church." [Col. j. 18.]

To baptize an infant is, therefore, to give it spiritual life by uniting it to Christ. To leave it unbaptized is to leave it spiritually without life, by leaving it without union with Christ. And the same is true with respect to adults.

Our Lord showed this in describing Himself as the True Vine, and the Apostles as branches. Especially in the words, "I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." [John xv. 5.] "Without Me" [χωρὶς ἐμοῦ] = separately, or (as in the margin) severed from, Me.

Baptism is thus the means by which our union with Christ, "the Way, the Truth, the Life," "the Light," "the Resurrection and the Life," is at first effected. Our spiritual life and knowledge, and our Resurrection to the full blessing of Life eternal, are dependent on the Union being effected.

§ 4. *Adoption into God's Family.*

WE are also made children of God by Holy Baptism. The term is Scriptural. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . . Beloved, now are we the sons of God." [John iij. 1, 2.] "For ye are all the children of God by faith in Christ Jesus. For as many

of you as have been baptized into Christ have put on Christ." [Gal. iij. 26.]

Such a relationship to God is gained through membership with Christ. Being united to Him, we are called His brethren. So St. Paul says, in Heb ij. 11, "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren."

Before we were sanctified by "Him that sanctifieth," we were not children of God, because we inherited original sin.

In the latter part of the Catechism, we are said to be born "children of wrath." In the beginning of the Baptismal service, there are the words, "Forasmuch as all men are conceived and born in sin." In Psalm lj. 5, it is written, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

The sin with which we are born is called original sin, being the sin that comes to us with our origin as descendants of Adam and Eve, the first sinners of mankind.

Adam was made holy and immortal. In the Image of God. God is holy, and incapable of being otherwise. Adam, made in His Image, was holy, but capable of sinning.

He sinned when tempted by his wife Eve, who was tempted by Satan.

When he sinned, Adam lost the Image of God, the holiness and immortality which he had before, and which he might have continued to have, and his descendants after him, if he had not sinned.

He had no children while he remained in the Image of God; holy and immortal. But after he had fallen,

he had children who were born in his own fallen likeness, inheriting his guilt. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." [Gen. v. 3.] In the same image all others are born. [Although marriage is an holy estate, it is the means by which original sin is inherited, as is shown by 2 Peter j. 4: "Having escaped the corruption which is in the world through lust:" and by Psalm lj. 5, previously quoted.]

The Holy Child Jesus was not born a sinner because He was not "conceived in sin," but by God the Holy Ghost, and miraculously born, without a human father of the Virgin Mary.

Our natural birth, therefore, makes us children of Adam the sinner; and a new or spiritual birth is required to make us children of God through the "second Adam," our Lord and Saviour Jesus Christ.

Hence in 1 Cor. xv. 22, it is written that, "In Adam all die:" and again, "In Christ shall all be made alive." Our Lord also taught the same truth when He said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." [John iij. 6.]

This new birth into the family of God is called *regeneration*, [Titus iij. 5; 1 Peter j. 3, 23], and *adoption*, [Gal. iv. 5, and Eph. j. 5], to distinguish our relation of sonship to God from that of our Lord, who is the Son of God by *eternal* generation.

It is as children of God that we use the Lord's Prayer, saying, "Our Father."

§ 5. *The Heritage of God's Children.*

BECAUSE we are children of God we are entitled to the

privileges of children, and are said to be inheritors of the kingdom of heaven.

The "kingdom of heaven" means the Church of God (1) in its present, and (2) in its glorified condition. We are therefore entitled to present and future rights and privileges connected with it. [The Kingdom of Heaven as Church Militant in Matt. iij. 2, xiij. 24; as Church Triumphant in Matt. xxv. 34.] In Rom. viij. 17, it is written that sonship brings heritage: "If children, then heirs; heirs of God, and joint-heirs with Christ."

By natural birth into the family of our natural parents we are entitled to present rights and privileges; food, lodging, education, and such things as are necessary for us while we are unable to provide them for ourselves.

By spiritual birth, which makes us the adopted children of God, we become entitled to present spiritual rights and privileges; the spiritual food which He provides, and spiritual blessings of all other kinds and degrees.

These He gives in His Church, which is our Heavenly Father's present home for His children, wherein He provides for them grace and peace, and all things that are necessary for their spiritual sustenance and happiness.

Thus, "an Inheritor of the Kingdom of Heaven" is, through his Baptism, entitled to all Church privileges; teaching, participation in Divine Worship, Confirmation, the Holy Communion, the blessing of the Church in Holy Matrimony, and on other occasions, and Christian burial.

We should not have a right to any of these things

if we were not baptized persons. Christian burial, *e.g.*, is positively forbidden to those who are not "inheritors of the Kingdom of Heaven" through being unbaptized; and the service of "Holy Matrimony" could not be used over any persons not baptized without great profanity.

We are also made inheritors of the Kingdom of Heaven in the future, the glorified Church, by our Baptism: and have no reason whatever to think that we should have any title to it, or hope of it, if we were unbaptized.

In 1 Peter j. 4, 5, we are thus said to be "begotten again,"—which means substantially the same as being "born again,"—or regenerated, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation." Our Lord also declares in John iij. 3: "Except a man be born again, he cannot see the kingdom of God." And that being "born again" must mean being baptized, is shown by His words of explanation, "Except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God." [John iij. 5.]

We are entitled to our future inheritance by our position as children of God, as well as to our present inheritance; but we may forfeit that of the future by neglecting to avail ourselves of that of the present time.

What has been said may be summed up in the words of St. Augustine: "Wherefore, dearly beloved, Catholic plants, Members of Christ, think what a Head ye have! Children of God, think what a Father ye have found! Christians, think what an Inheritance is promised you.

Not such as on earth cannot be possessed by children, save when their parents are dead. For no one on earth possesses a father's inheritance, save when he is dead. But we, whilst our Father liveth, shall possess what He shall give; for that our Father cannot die. I add more, and say the truth, our Father will Himself be our Inheritance." [St. Augustine's Sermons, cxlvi. ij.]

But as children could never grow up if they refused the food and shelter of a protecting home, so the children of God can never grow up to the "fulness of the stature of Christ" if they refuse the present privileges to which they are entitled in the Church of God. And while not growing up in the one case means physical death, so does it mean spiritual death in the other: a cutting off the unfruitful branch, the unworthy member of Christ: an expatriation of the prodigal son for ever from his Heavenly Father's home: a forfeiture of the eternal inheritance to which his spiritual birthright had entitled him, but which he has parted with for ever, when he gave up the hopes of the future life for the sake of this life's sins.

CHAPTER II.

Christian Responsibilities

"*Question.*—What did your Godfathers and Godmothers then for you?

"*Answer.*—They did promise and vow three things in my name. First that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh . . . . . "

THE previous portion of the Catechism relates to our privileges and rights as Christians in covenant with God, and partakers of His assured mercy.

But the Christian has duties to perform in respect to this covenant as well as privileges to receive; and it is in regard to these duties that the promises and vows are made on behalf of the Infant at Baptism, when it is unable to answer for itself.

Thus the Baptismal Vow is a promise made to God at the time of being born again into His family, that the person so being new born will do those duties which God requires His family to do.

This Vow is divided into three parts, each of which may be called a separate Vow, 1st. The Vow of the Renunciation of Evil; 2d. The Vow of Faith; 3d. The Vow of Obedience.

§ 1. *The Vow of Renunciation.*

THIS is thus set forth in the Service for the Public Baptism of Infants. The priest says—

"I demand therefore,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?"

To which the Godfathers and Godmothers answer in the name, and on behalf of, the child,

"I renounce them all."

This is in accordance with the words of St. Paul in 2 Tim. ij. 19, "Let every one that nameth the Name of Christ depart from iniquity."

For we "name the Name of Christ" by being called after "that worthy Name," and made His members. And we cannot but promise to depart from that iniquity which is hateful to God. Who promises us, on that very condition, the full blessings that belong to Union with Christ: Adoption as His children, a present inheritance of grace, and a future inheritance of glory.

§ 2. *Renouncing the Devil and his works.*

AS children of God we should love what our Heavenly Father loves, and renounce that which is hateful to Him. The Devil is the enemy of God and of man, and therefore to be renounced by Christians.

The name Devil means literally, "The Slanderer;" Satan means literally, "The Adversary." He is also called "The Tempter" and "The Evil One."

He is a real person though invisible. He was once

a holy Angel, but became a fallen and evil Angel through pride—a desire probably to set up himself as equal with God. [1 Tim. iij. 6.] Like the holy angels he is a spirit [Eph. ij. 2], but an evil spirit. Yet like the holy angels he is possessed of immense power in himself, and through other evil spirits who are under his command and authority.

That Satan was once in Heaven is shown by our Lord's words in Luke x. 18: "I saw Satan as lightning fall from Heaven." St. Jude refers to fallen angels, "which kept not their first estate, but left their own habitation." [Jude 6.] St. Peter says, "God spared not the angels that sinned, but cast them down to Hell." [2 Peter ij. 4.] And our Lord speaks, in Matthew xxv. 41, "of the everlasting fire prepared for the Devil and his angels."

Satan exercises his power in the world. In John xij. 31, xiv. 30, xvj. 11, Our Lord calls him the "Prince of this world." In 2 Cor. iv. 4, St. Paul calls him "the god of this world." And in Eph. ij. 2, he calls him "the Prince of the power of the air." In 1 Peter v. 8, he is spoken of as "your adversary the Devil," who, "as a roaring lion, walketh about seeking whom he may devour."

The character of the Devil as a Slanderer is illustrated by his slander of God when he said to Eve, "Ye shall not surely die: for God doth know that in the day that ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis iij. 4. 5.] As a Slanderer of man by what he said to God concerning Job, "Put forth thine hand now, and touch his bones and his flesh, and he will curse thee to thy face." [Job ij. 5.] As he had also implied before

that Job only served God for his own profit, "Doth Job fear God for nought?" [Job j. 9.] "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. [Job j. 11.]

As the adversary of God and man, Satan is ever endeavouring to separate them from each other; and to break down man's hope of dwelling with God in Heaven by tempting him to sin on earth.

Satan exercises his power over the soul (1) by depriving it of good; and (2) by putting evil into it. Thus, in the parable of the sower, our Lord says, "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." [Luke viij. 12.] And in the parable of the tares our Lord says, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat;" and again, "An Enemy hath done this." [Matthew xiij. 24–28.] And He explains the parable to His disciples in verses 37–43, where He says expressly, "The enemy that sowed them is the Devil." [Although this parable is spoken primarily of the Church, it is also applicable to individual Christians.]

Satan's work upon the soul is comprehended under the one general term *tempting*. He tempts us chiefly in two ways: (1) By suggesting evil thoughts; (2) by putting opportunities for doing wrong in our way. Thus he tempted our first parents and our Blessed Lord. [Gen. iij. 1-6; Luke iv. 2-12.]

He mostly tempts at first by the suggestion of some evil that is an imitation of good. Thus Adam and Eve were tempted by a desire to become wise, and to know

good and evil. Our Lord was tempted to prove the gracious care of God for Him, to make the kingdoms of this world His own, and to satisfy the natural cravings of His human appetite.

But all Satan's temptations are to do something which God has forbidden, and so to separate us from God.

Adam sinned and was separated from God because he yielded to the temptation. Our Lord did not sin because he refused to give way to the temptation, "was tempted like as we are, yet without sin." [Heb. iv. 15.]

The suggestions of Satan are evil thoughts, and evil desires. When he tempted our Lord, the holy Jesus resisted him with quotations from the recorded will of God: "It is written." So, a good way of resisting evil thoughts is to try and think of holy things: such as our LORD'S own words in the Gospels; or by saying the Lord's Prayer; or by using the sign of the Cross, by crossing ourselves, adding some words of the Litany, "From the crafts and assaults of the Devil, Good Lord, deliver us." "By Thy . . . temptation . . . , Good Lord, deliver us." "That it may please Thee . . . to beat down Satan under our feet: we beseech Thee to hear us, Good Lord."

The works of the Devil are all kinds of sin. They are indicated by the Ten Commandments, under some one of which every sin is forbidden. But "mortal," or "deadly sins," as they are called in the Litany, are usually classified under seven kinds, Pride, Avarice, Lust, Envy, Gluttony, Anger, Sloth; which are called "the Seven Deadly Sins."

The Tempter cannot make us sin, because God will help those to withstand him who wish and try to do so. St. James, iv. 7, says, "Resist the Devil, and he will flee

from you." St. John also says, "I write unto you, young men, because ye have overcome the Wicked One:" showing that it is possible to overcome him. And he shows how, when he adds, "I have written unto you, young men, because ye are strong, and the WORD of God abideth in you, and ye have overcome the Wicked One." [1 John ij. 14.] The "WORD of God" being He of whom the same Apostle speaks when he says, "For this purpose the Son of God was manifested that He might overcome the works of the Devil." [1 John iij. 8.] And again, "Greater is He that is in you, than he that is in the world." [1 John iv. 4.]

Thus, the true way to give practical force to our Baptismal renunciation of Satan, is to gain the power of Christ for our help by (1) the wish to do good rather than to do evil; (2) dependence, in faith, on our Lord; (3) an earnest resistance of the Evil One; (4) a continued use of the grace given by God.

§ 3. *Renouncing the World.*

"... *the pomps and vanity of this wicked world.*"

THERE are three or four senses in which the word "world" is ordinarily used (1) for the earth as distinct from all other habitations: as when St. Paul, in Heb. j. 6, writes, "When He bringeth in His first begotten *into the world*, He saith, And let all the angels of God worship Him." (2) For mankind in general, good and bad, as in John iij. 16: "For God so *loved the world* that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." (3) That part of *mankind* which is not of the Church, as when our Lord said, "My kingdom is not of *this world*." [John xviij. 36.]

(4) ALL OBJECTS OF CARE AND PLEASURE which are so used that they do not promote the glory of God. It is the latter sense in which the world is renounced in the Baptismal Vow, "the vain pomp and glory of the world, with all covetous desires of the same," being the words of the Baptismal service.

For the world as God made it was all good and intended to promote His glory, and it was only sin coming into it which made it otherwise. And it is only when the things of it are used for (1) directly wicked, or (2) mere selfish ends, that they do not now promote His glory. Thus many things are lawful to a Christian which are not expedient.

"Pomps," or great show and magnificence, are not in themselves wicked or unlawful to a Christian, but they become the means of wickedness, by raising in his heart pride towards God. So it was with Nebuchadnezzar, when he said, "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, and for the honour of my majesty?" [Dan. iv. 30.] God sent the great monarch to grovel among the beasts of the field for seven years, until he learned to use the pomps of the world without abusing them by acknowledging that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." [Dan. iv. 32, and foll.]

None of this world's pomps ought to be eagerly desired, therefore, by those who do not possess them. Yet, magnificence and ceremony are proper in the case of sovereigns, official persons, all who represent the authority of God, and those who occupy high stations in society; for they are part of the formalities which are necessary among civilized persons.

But the difference between the greatest men and God, or between the greatest earthly grandeur and the glory of Heaven, is as infinite as the difference between Time and Eternity: so that such things are no cause for pride before God: as if a person was of more value in His sight on account of them; or nearer to an equality with Him. Those whose duty it is to use them, should remember that they have renounced them in their Baptism: that is, that they have vowed never to use them so as to let them be a means of alienating themselves from humble submission to God.

The "vanity of this wicked world," chiefly refers to objects of pleasure, and habits of pleasure, which do not in any way promote the glory of God.

Every thing promotes the glory of God when it is done as a duty imposed upon us in His Providence. Many things may therefore give us pleasure, and yet promote the glory of God, by being used humbly and wisely in the way of duty. But all pleasures become part of the vanity of this wicked world when they cease to be part of the duties laid upon us by God's Providence. Yet parties, dancing, &c., may be duties laid upon us: and the use of them may be obedience to God, as well as pleasure to ourselves.

A great desire for the pleasures of life is, however, always dangerous to the soul. And participation in them is to be regulated by our position in society, our age, our home duties or business engagements, and other circumstances.

Entire renunciation of, or forsaking the world altogether for the sake of following Christ more closely in works of charity, and in devotion, may become a duty.

And when it is so, God makes it very plain to the

person whom He so calls out of the world. Whether so called or not, the pleasures of life should never be permitted to interfere with Divine Worship or with Private Prayer.

1 St. John ij. 15, 16, gives the key to our conduct in the use of society and the pleasures of life: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

In the Litany there is a prayer for use against the dangers of the world, "From pride and vain glory, Good Lord, deliver us." And the Collect for the Fourth Sunday after the Epiphany, is an excellent prayer to use for the same object.

§ 4. *Renouncing the Flesh.*

. . . . "*And all the sinful lusts of the Flesh.*" . . .

"THE Flesh" signifies the natural part of the Christian as opposed to the spiritual part.

The Christian's nature is composed of three parts, Body, Soul, and Spirit. Thus St. Paul writes in 1 Thess. v. 23, "And the very God of peace sanctify you *wholly;* and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." And in Heb. iv. 12, he speaks of the final punishment as a "dividing asunder of soul and spirit." The spirit so spoken of is that mysterious third part of the Christianized human being which God the Holy Spirit adds to the natural human being at Baptism.

But although we are thus regenerated, so that,

according to our LORD'S words in St. John iij. 6, that which is "born of the spirit is spirit," yet a tendency towards evil remains: as the Ninth Article of Religion declares, the "infection of nature doth remain, yea, in them that are regenerated." Thus, in the Christian there is a struggle between the natural and the spiritual, between the body and the soul, on the one hand, and the spirit on the other. This is what St. Paul refers to in Gal. v. 17, when he says "the flesh," or natural man—body and soul, "lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other."

The "lusts of the flesh" are the natural desires which God has implanted in the soul of every human being, and which act upon the body: such as hunger, thirst, and carnal appetite.

These natural desires may become sinful lusts in thought or in deed; as our Lord taught and teaches in St. Matt. v. 28. Thus Hunger unrestrained leads to Gluttony; Thirst to Drunkenness; Carnal appetite to Fornication and Adultery.

The Devil uses our natural desires as a means of temptation: as when he tempted our Lord in His hunger to make bread miraculously out of stones. [Luke iv. 3.].

St. Paul says in Gal. v. 24: "They that are Christ's have crucified the flesh, with the affections and lusts." He speaks in Rom. viij. 13, of "mortifying" the deeds of the body, or flesh, through the spirit. And in 1 Cor. ix. 27, the Apostle says of himself, "I keep under my body and bring it into subjection:" words similar to those later on in the Catechism about "keeping the body in temperance, soberness, and chastity."

One chief way of bringing the body into subjection and restraining the lusts of the flesh is to use *fasting* as a habit. Examples of this habit are given in Scripture. Thus the Jews fasted: as David [2 Sam. xij. 16]: the whole nation under Jehoshaphat: [2 Chron. xx. 3,] and at regular stated periods: [Lev. xxiij. 27; Zech. viij. 19]. Thus those who were not Jews also fasted: as Job, and the people of Nineveh. Our Lord, the great example of resistance to temptation, fasted forty days and forty nights in the time of His temptation. [St. Luke iv. 2.] The disciples of John the Baptist fasted: and our Lord said that His disciples also should fast after His Ascension [St. Luke v. 35], which we find they did by what is said in Acts xiij. 2, 3, and 2 Cor. vj. 5, and xj. 27.

In the Church of England regular fasting days are appointed. Friday in every week: The forty days of Lent: The Evens or Vigils before certain festivals: The Ember days at the four seasons of ordination: The Rogation days.

A good way of keeping a fast-day is to give up at least one meal, or to abstain altogether from meat, or to take less food than usual. The object being to "afflict the soul," fasting should produce a sensible effect upon the appetite. But, however much it is practised, Fasting will be of little or no use in bringing the body into subjection, unless it is undertaken in a reverent spirit, for the glory of God, and accompanied by prayer.

There is a prayer in the Litany in which our Lord's own act may be well pleaded in connection with our own, "By Thy . . . fasting, . . . Good Lord, deliver us."

With respect to the whole Vow of Renunciation the following prayers are specially applicable. The one in the Litany—

"From all the deceits of the world, the flesh, and the Devil, Good Lord, deliver us."

And the other, the Collect for the Nineteenth Sunday after Trinity—

"Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil: and with pure hearts and minds to follow Thee the only God: through Jesus Christ our Lord. Amen."

CHAPTER III.

Christian Faith.

"*Question.*—What did your Godfathers and Godmothers then for you?

"*Answer.*—They did promise and vow three things in my name . . . . . Secondly, that I should believe all the articles of the Christian faith."

THE vow of Faith is thus set forth in the Service for the Public Baptism of Infants.

§ 1. *The Vow of Faith.*

"*Minister.*—Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only begotten Son our Lord? And that He was conceived by the Holy Ghost; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried, that He went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholick Church, the Communion of saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?"

To which the Godfathers and Godmothers, in the name and on behalf of the child, make the

"*Answer.* All this I steadfastly believe;" when the further question is asked by the

"*Minister.* Wilt thou be baptized in this faith?

"*Answer.* That is my desire."

Thus we were baptized into the Christian Faith on condition that we would believe all its articles, or separate parts, as stated in the Apostles' Creed.

§ 2. *The Faith with which we Believe.*

To believe thus, pre-supposes the power of believing, just as to see pre-supposes the power of seeing. This power to believe is called Faith.

Christian Faith is thus a faculty of our spiritual nature, as sight is a faculty of our bodily nature, or reason a faculty of our mental nature.

Faith is not originated by any effort of the mind, any more than sight or reason are so originated. It is the gift of God. It is first given to us when our spiritual nature is given to us, as sight is given with our bodily nature, and reason with our mental nature.

But the faculty of faith is capable of development, so that persons can grow to believe better as they can grow to see better, or to use their reason better. So it is the duty of Christians, especially if they feel doubtful about any of the articles of the Creed, to pray as the Apostles did, "Lord, increase our faith." [Luke xvij. 5.]

The spiritual faculty of faith is exercised upon spiritual things, which cannot be known or observed by the natural faculties of the body or the mind, such as sight or reason. As we know things that we can see or touch by means of sight or touch, and things that we

can prove by reasoning by means of reason, so we know spiritual things by means of faith.

Hence St. Paul calls faith, in Heb. xj. 1, "the substance of things hoped for, the evidence of things not seen."

But what we know by seeing, touching, or reasoning must be within the reach of our sight, touch, and reason: and so what we know by our Faith must be within reach of our Faith. It is brought within reach of our Faith by *revelation*, that is, by an unveiling of things by God which otherwise would be hidden, either because they could not be observed by any bodily or mental faculty, or because they had not yet happened.

God reveals such hidden or future things in various ways. As, for example, He revealed Himself to Abraham by a voice and the appearance of fire, [Gen. xv. 1–21], and by a human form, [Gen. xviij. 1–33]: to Jacob in a dream or vision, [Gen. xxviij. 10–15], as He also revealed His will to Joseph, the husband of the Blessed Virgin Mary, by an angel speaking to him in a dream, [Matt. j. 20]. He also made revelations in visions, and by other methods, to the prophets, [Isa. j. 1; vj. 1–8]; to St. Paul, [2 Cor. xij. 1–4]; and to St. John, [Rev. j. 10]; and very often by means of the holy angels, who are His messengers.

God also revealed many things by the words of the Lord Jesus Christ, when He was on earth; and is revealing them to every generation by what He has inspired holy men to write in the Holy Bible.

Faith is therefore the knowledge of things or information received from God in some of these ways, which could not be known if God did not communicate the knowledge of them to us. We believe them be-

cause God makes them known, even although we have no other evidence.

But no evidence can be so reliable as that of God's revelations, because He knows all things, and is perfect Truth.

As Faith is belief *on good evidence*, so Superstition is belief *without good evidence.*

The necessity of Faith is shown by many passages in the New Testament: as, for example, when St. Paul says that "without faith it is impossible to please God," [Heb. xj. 6]; or when our Lord says, "Blessed are they who have not seen, and yet have believed," [John xx. 29], and "He that believeth not shall be damned." [Mark xvj. 16.]

§ 3. *The Faith which we Believe.*

THE "Articles of the Christian Faith" are the most necessary doctrines respecting the Three Persons of the Blessed Trinity and their work in saving mankind, and they are contained in the Belief or Creed of the Apostles. They are also contained in a more extended form in the Nicene Creed, and some that have been much opposed by heretics in a still more extended form in the hymn which is called the Athanasian Creed.

Every Christian is bound to believe all the articles of the Christian faith (1) By his Christian nature: (2) By his Baptismal Vow. That is, if no vow were made, (as in cases where children are baptized without sponsors), the baptized person is still bound to believe, as much as if a verbal promise had been made.

Disbelief of any article of the Christian Faith is Heresy. Of all, Infidelity. Such disbelief is wicked, for we are as much required to believe them as we are

to renounce evil, and to obey the commandments of God.

It is wrong to hesitate in believing because we cannot understand. God does not req ire us to understand all that He reveals to us, but He requires us to believe all; and there are many things connected with the spiritual world which the understanding cannot take in.

Thus St. Paul speaks of "The Peace of God which *passeth all understanding*." [Phil. iv. 7.] So the eternal existence of God is beyond all understanding, as are many other truths respecting Him, "Canst thou by searching find out God!" [Job xj. 7.] So likewise is the everlasting existence of mankind in Heaven and Hell. And St. Paul speaks of the future blessedness of the redeemed thus, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." [1 Cor. ij. 9, 10.] The trial and proo of our Faith is in our ready reception of such truths, or our hesitation at and rejection of them.

The Articles of the Christian Faith, as stated in the Creed, are necessary to be believed, because they are *foundation truths*. Faith in them is necessary to salvation, and therefore the Church has declared for about fourteen centuries, "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." And again at the end of the Athanasian Creed, "This is the Catholic Faith which except a

man believe faithfully he cannot be saved." Which latter words are founded on our LORD'S own words, "He that believeth and is baptized shall be saved; But he that believeth not shall be damned." [Mark xvj. 16.] They are also illustrated by the earnest words of St. Jude. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once," for all, "delivered unto the saints." [Jude 3.]

"The Faith" which the Apostle St. Jude speaks of can be historically proved to be substantially the same as is now set forth in the Apostles' Creed. St. Paul speaks of it as one and one only, as much as the Lord is one Himself, in Eph. iv. 5, "One Lord, one Faith, one Baptism." So that we cannot choose a Faith out of several, but must receive the One Faith given by God the Holy Ghost to the Apostles, and by them handed down to the Church of later ages and of our own.

A right belief helps forward the religious life of the soul, and a wrong one hinders it. Thus in 1 St. John v. 4, it is written, "This is the victory that overcometh the world, even our Faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" And St. Peter speaking of the Devil seeking whom he may devour, adds that the Faith is the weapon to be used against him, "Whom resist stedfast in the Faith." [1 Peter v. 9.] Our Lord also in the Revelation commends the Church of Pergamos, because "thou hast not denied my Faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." [Rev. ij. 13.] And

that stedfastness in the Faith leads to Heaven is shown by Rev. xiv. 12, "Here is the patience of the Saints, here are they that keep the commandments of God, and the Faith of Jesus."

All this relates to belief in those fundamental doctrines of Christianity which are contained in the Belief, and to which we are pledged as Christians.

There is a prayer in the Litany, "From all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy word and commandment; Good Lord, deliver us."

Similar words are used in a very solemn manner and on a very solemn day, in the third Collect for Good Friday. "O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end."

The Collect for St. Thomas' day is also a prayer proper to be used with reference to our stedfastness in the Faith. "Almighty and everliving God, who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with Thee and

the Holy Ghost, be all honour and glory now and for evermore."

[See for a few further suggestions those introductory to Chapter vi.]

CHAPTER IV.

Christian Obedience.

"*Question.*—What did your Godfathers and Godmothers then for you?

"*Answer.*—They did promise and vow three things in my name. . . . . And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

THE vow of Obedience is thus set forth in the Service for the Public Baptism of Infants.

"*Minister.*—Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

To which the Godfathers and Godmothers, on behalf and in the name of the child, make the

"*Answer.*—I will."

The will and commandments of God are a holy will for our salvation, and just commandments which will help it forward. God's will is not the will of a tyrant, whose only end is to be obeyed, but the will of a loving Father, Whose end is that men by obeying Him may do those things which are necessary for their salvation.

So St. Paul writes in 1 Thess. iv. 3, "This is the will of God, even your sanctification." So also our Lord declared, in John vj. 39, "And this is the Father's

will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last Day." The same truth is taught also in 2 Peter iij. 9, "The Lord is not willing that any should perish, but that all should come to repentance."

God's Will and Commandments chiefly relate to two things, (1) That we should love Him; (2) That we should love mankind.

Love to God implies doing our duty to Him, (1) by rendering Him the honour due to His name in Divine Worship; (2) by doing what He bids us to do; (3) by abstaining from what He forbids us to do.

Love to man implies doing our duty to (1) our parents, (2) our employers, (3) our relatives, (4) our neighbours, or society in general, (5) all in authority over us. Such duty consists sometimes in *doing things*, and sometimes in abstaining from or *not doing things*.

St. Paul says in Rom. xiij. 10: "Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law."

God's Will and Commandments are set forth in a summary form by the Decalogue. But these ten Commandments must be taken in the sense in which our Lord spoke of their being a law to Christians: an *extended sense*, so as to be applicable to thoughts, and to actions, of a much less extreme character than those verbally named by the Commandments. Hence we are not to suppose that because we can say in the Day of Judgment, "I have done no murder, I have not stolen," therefore we have kept God's Will and Commandments. We must go further.

God's Will is revealed to us with respect to the details of life, in five principal ways:—

(1) By those whom God has set over us in the natural relationships of life.

Thus St. Paul shows the duties of children towards parents, and wives towards husbands, servants towards masters, and *vice versa*, to be duties which form part of the duties laid upon us by God, in Col. iij. 18–25. And any duty so plainly laid upon us is a plain revelation of the will of God. Thus all commandments of parents to children which are not plainly wicked, represent to the latter the Will of God.

(2) By the light of our Christianised conscience, which is "the candle of the Lord within," [Prov. xx. 27]; and the "Light that is in thee," of which our Lord spoke when He said, in St. Matt. vj. 23: "If therefore the light that is in thee be darkness, how great is that darkness."

(3) By the voice of the Church coming to us in the teaching of God's Ministers, whom He has appointed as guides to those among whom He has placed them.

(4) By the written word of His revelation contained in the Holy Bible.

(5) By the written and unwritten law of the land in which His Providence has placed us: as St. Paul says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation." [Rom. xiij. 1, 2.]

Obedience to the Will of God, in whatever way revealed to us, draws our relationship to Him still closer. Thus our Lord says in Mark iij. 35: "Whosoever shall do the Will of God, the same is My brother, and

My sister, and mother." St. John speaks of such obedience as giving a prevailing power to our prayers, "And whatsoever we ask, we receive of Him, because we keep His Commandments, and do those things that are pleasing in His sight." 1 John iij. 22.

Our Lord, who "pleased not Himself and came to do the Will of His Father," is the most perfect example of obedience; and our ability to follow His pattern in our degree is given by our membership with Him as children of God and inheritors of the grace of His Kingdom. Therefore more ability to obey is gained by gaining more grace, a closer union with our Lord and Saviour; and thus it is that the children of God may become more and more His dear children, and their wills more and more one with His Will.

CHAPTER V.

The Religion of Childhood.

"*Question.*—Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

"*Answer.*—Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end."

"TO believe right and to do right," is the summary of Christian obligations and duties, whether for grown-up persons or for children.

The promises made in the name and on behalf of infants at Holy Baptism, are (1) to renounce sin and the Evil One, who is God's enemy; (2) to believe in God and in all that He makes known to us; (3) and to do His will.

§ 1. *Children's Obligations, and their ability to fulfil them.*

THESE obligations are binding upon a Christian, even in the absence of any promises or vows made respecting them, because they are the only foundation for his expectation, or hope, of Heaven.

Our Christian obligations are therefore binding upon

us in two ways: (1) Because we are Christians; and (2) Because they are laid upon us by the formal vows made in our name, and on our behalf, at Baptism.

We say that persons are bound by nature to obey and love their parents. The tie of natural relation was not consented to by the children, and yet they are bound to such natural obligations. And so also by birth they are bound to the Sovereign as subjects without their consent being asked, or any contract or covenant being made with them. In the same manner the children of God are, by their relationship to Him in New Birth, bound to yield Him love and obedience; and inheritors of the Kingdom of Heaven are bound as subjects to their Heavenly King.

This is illustrated by Private Baptism, in which Sponsors are not used, and which is often left as it stands, without public reception into the congregation. Also by Baptisms performed by Dissenting "ministers" and other Laymen: Baptisms in which the use of water and of the proper words makes them true Baptisms though not administered by priests, and yet no Sponsors are used.

Notwithstanding this, however, there is good reason to believe that public reception into the Church adds a blessing to Baptism, and it ought not to be omitted except in the case of dying persons or dying infants.

Sponsors and formal vows are ordained by the Church for wise objects, and have been used from the earliest age of Christianity, and must not therefore be set aside or disregarded, except by the ordinance of the Church. They are a security added to that of parental care. The parents are naturally responsible, and in the first instance, and in the highest degree, for

all that Christian care which Godfathers and Godmothers promise. But the latter are required by the Church, (1) that they may personate the infant in the necessary answers, and (2) that they may be responsible for the spiritual training of the child in those particulars named by the Exhortation after Baptism, in the event of the parents' deaths, or of their gross neglect of their natural obligations.

Independently, then, of Baptismal vows, and also in consequence of them, Christian children are bound to be holy children. And every time a child says, "Yes, verily, and by God's help so I will," he or she renews the Baptismal vow, with a solemn invocation of God as witness to the renewal.

It is possible for children, even very young children, to do wrong; and so, to displease God. It is also possible for them to do right, and so, to please Him, through an active will towards good, and an active love of God, in very early childhood.

God puts us into a "state of salvation," that we may keep in it. Not that we may go out of it, and then at some future time come back again by "conversion."

Those are nearest to the Lamb of God who are "without fault before the throne of God." [Rev. xiv. 5.] They are the Holy Innocents. Such as are most innocent, those who have least sinned, are most like them. May God keep more and more little children like them!

It is no excuse before God to say when children do wrong, "Oh, they are only a child's faults, they will do better bye and bye." For children have wills of their own, to choose good or evil, as well as grown people, though, of course, they do not know so much of the

different degrees of evil as grown persons. Yet God enlightens the consciences of children, and strengthens them for good by His grace, which will be given to those that seek it. And His grace will enable Christian children to continue in the "state of salvation" in which He has placed them, until their confirmation, and thenceforward to their lives' end.

The Holy Child Jesus is the highest example for Christian children; it will be well, therefore, to see what it teaches.

§ 2. *The Example of the Holy Child Jesus.*

1. THE Holiness of the Holy Child Jesus was born with Him, because He was born of a Virgin, and without sin.

It was witnessed to by Simeon at the time of our Lord's Circumcision. See Luke ij. 28–34.

Also by the prophetess Anna, on the same occasion. See Luke ij. 36-38.

It is also said by St. Luke that "The Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." [Luke ij. 40.] From which we may conclude that it was not only our Lord's natural holiness, but also the grace of God which kept His human nature holy in infancy and childhood.

The forwardness of the Holy Child to be in His Heavenly Father's house, and about His Heavenly Father's business, also shows His holiness and love. [Luke ij. 41–49.] Such forwardness was shown by the child Samuel, who was a singing-boy—clothed in a linen ephod, or surplice—in the Tabernacle, and at

tended to the trimming of the seven-branched candlesticks, and to the opening of the doors in the morning. The child Samuel, thus "ministering before the Lord," was a type of the Child Jesus, "about His Father's business."

The subjection of the Holy Child to His parents is also another sign of His human holiness. They were poor, and lived by labour; and so probably did He. [Luke ij. 51.]

2. The holiness of the Holy Child shows the possibility of holiness by will, as well as by Christian nature, in other children.

It might seem as if He could not be otherwise than holy, because He was Divine. But it must be remembered that (1) the human childhood of the Son of God was part of His submission, humiliation, and suffering; and (2) that our Lord's Human Nature was capable of development morally as well as physically. Thus St. Luke says of Him after twelve years of age, "And Jesus increased in wisdom, and stature, and in favour with God and man." [Luke ij. 52.] Words, the full meaning of which in respect to our Lord's childhood may be illustrated by comparing them with almost the same words used in the case of Samuel, in 1 Sam. ij. 26.

We may therefore look upon the Holy Child Jesus as an example of holy human childhood: He was the highest and most holy of all children, but yet one of their number.

3. All parts of our Lord's Life bear some relation to the corresponding part of the lives of His brethren. So we pray in the Litany, "By Thy Holy Nativity and Circumcision, . . . Baptism, Fasting, and Temptation,

Good Lord, deliver us :" though all these preceded His Ministry.

Hence the Childhood of Jesus sanctified the state of childhood : (1) by His taking it upon Him ; and (2) by His holy example.

4. The example offered by the childhood of the holy Jesus is an encouragement and a lesson to parents and children.

Mary "kept in her heart" all the sayings that were uttered about Him by Simeon, Anna, and Himself. She "understood them not," but knew that He was great in the eyes of God, and that God was with Him. So we do not understand all that is told us about the holiness resulting from Holy Baptism : but we know that it is God's work, and should regard the innocent state of the newly baptized with great reverence. We should make it the foundation of all training and education, certain that we cannot do better by children than develope God's own work in them.

The principal ways of so developing God's work are (1) to keep Christian children as much as possible out of the sight, hearing, and knowledge of evil : that they may not *know* evil until they are strong enough to withstand it : (2) to teach them the first principles of Christian faith and Christian practice, and to guide them in the use of prayer, both Private and Common Prayer.

Children may remember also, that as the Child Jesus increased in wisdom as well as stature, so they ought always to be going forward in Christian knowledge, in Christian strength, and in the love of God. And they may think of His holy Example as being set before them for that very purpose :

"For He is our Childhood's Pattern

. . . . .

Christian children all must be
Mild, obedient, good, as He."

They should also think of His Presence with them as the Power by which their childhood may be sanctified by His.

CHAPTER VI.

The Christian Creed

"*Catechist.*—Rehearse the Articles of thy Belief.

"*Answer.*—I believe in God the Father Almighty, Maker of Heaven and Earth.

"And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost; The Holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the body; And the Life everlasting. Amen."

THIS statement of all the articles of the Belief is called "the Apostles' Creed," because it contains a summary of the Christian Faith as it was taught by the Apostles; and is, probably, an expanded form of some such statements of principal truths, set forth by them for use at the Baptism of converts to Christianity.

It is used at the "Public Baptism of Infants," and "of such as are of riper years," in the form of a question, "Dost thou believe in . . . . ?" the Sponsors answering for infants and Adults for themselves, "All this I stedfastly believe." The question is also asked,

"Wilt thou be baptized in this faith," to which answer is made, "That is my desire."

Every Christian is, therefore, bound to believe all the Articles of the Creed (as has been said before), first, Because he is a Christian, and secondly, Because he has promised God by a solemn vow to do so.

The Creed is said aloud as a confession with our mouth before God and man, of the belief of the heart: the expression "belief of the heart," being another form of speech for what is meant by "loving faith." Loving faith is the belief of revealed truth, with an affectionate submission of the intellect to Him who reveals it.

St. Paul says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Rom. x. 10.] Our Lord speaks of a confession of belief in the truth respecting Himself, when He says, "Whosoever, therefore, shall confess Me before men, him will I confess before My Father, Which is in heaven. [Matt. x. 32.]

Wilful disbelief in any article of the Creed is *Heresy*. Wilful disbelief of the whole of it is *Infidelity*.

St. Paul says to the Roman Christians, "God be thanked that ye . . . . have obeyed from the heart that *form of doctrine* which was delivered you" [Rom. vj. 17]; and "Mark them which cause divisions and offences contrary to *the doctrine which ye have learned*." [Rom. xvj. 17.] He also says, "Let us hold fast *the profession of our faith* without wavering," [Heb. x. 23]; "Let us walk by *the same rule*" [Phil. iij. 16]; and "Hold fast *the form of sound words* which thou hast heard of me." [2 Tim. j. 13.] St. Jude also sets it forth as a most important Christian duty to "earnestly

contend for *the faith which was once*" for all "*delivered to the saints.*" In all these passages it is highly probable that some well-known statement of the articles of our belief is referred to by the Apostles; which, passing from mouth to mouth at first, was afterwards written down. Some variations in the mode of expressing these articles would thus occur, but the *substance* of the creed was always the same, as is shown by the many copies of it which have come down to us from the early Church.

I.—Doctrine respecting God the Father.

To believe in God is the root of all religion: according to the words of St. Paul in Heb. xj. 6, "He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him."

Not to believe in God is Atheism: of which the Psalmist uses the strong language, "The fool hath said in his heart there is no God." [Psalm liij. 1.]

It is a mark of folly as well as wickedness not to believe in God, because His existence is manifested in the natural things around us, and in ourselves.

The earth, sun, moon, and stars, trees, animals, and men themselves cannot have made themselves. Nor can they preserve themselves when they are in existence, by their own will and effort. Men all die, even when they very much wish to live. The person who made all these is a Creator. A Creator is necessarily God. And the preservation of them can only be effected by one who is Almighty.

Hence St. Paul writes in Rom. j. 20, that "the invisible things of Him are clearly seen from the creation of the world:" that those invisible things,

that is, the attributes of God, are "understood by the things that are made," which are by their very existence an evidence of "His eternal power and Godhead." Hence, also, it may be added that no person can be an Atheist who uses the senses which he possesses for observation, and so St. Paul adds that Atheists are "without excuse." But men sometimes *wish* so strongly that there were no God to judge them, that they persuade themselves they *believe* there is none.

Though, however, we are required to *believe* in God as the first principle of religion, we are not required to *understand* all about Him, for this is impossible. What we *can* know and understand may be gathered from Holy Scripture, taking the first words of the Creed as our guide.

The English name "GOD" is a shortened form of the word "Good" and sets forth the highest idea of essential, unmixed, unalterable goodness; which is utterly incapable of being otherwise.

The essential personal holiness or goodness of God is proclaimed in the angelic hymn, "Holy, Holy, Holy is the LORD of hosts." [Isa. vj. 3.]

His relative goodness or loving-kindness is shown in such words as those of Psalm cxlv. 9, "The Lord is loving unto every man: his mercy is over all his works."

The most essential attribute of God is *His eternity:* His existence without beginning and without end. This is expressed in Rev. xj. 17, "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come." And again in Rev. xvj. 5, "O Lord, which art, and wast, and shalt be." And in the Gloria Patri,

which ends with, "As it was in the beginning, is now, and ever shall be, world without end."

The eternal existence of God, past, present, and future, is indicated in the Holy Name by which He revealed Himself to the Jews: and which is called the "Incommunicable Name," because what it expresses can only belong to God. The Name JEHOVAH. It is written in Exodus iij. 14, "And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

This is explained in Exodus vj. 3. to the English reader by the words, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My Name JEHOVAH was I not known to them." The idea conveyed by the Name is that of a Being ever existing, and to whom past, present, and future are the same: that God always is: that there never was, nor can be, a period when He is not.

In the English Bible the Incommunicable Name is seldom printed, but is mostly represented by the word LORD, in capital letters. It is a Name which should be seldom uttered, and only with the greatest reverence. In Psalm lxviij. 4, there is an abbreviated form of it in the words, "Praise Him in His Name JAH;" and this was often compounded with other names: as with Oshea, which was turned into Jah-Oshea or Joshua, or Jesus.

God is a Spirit; has not a body; cannot be comprehended, or contained within space, [*Immensus*, see Ath. Creed and Te Deum]; "incomprehensible:" immeasurable: "of an Infinite Majesty."

When we read about "the Arm of the Lord" or

"the Lord's hand" we must understand that God, whom no one has ever seen, is represented under the figure of man, with whose form we are familiar.

God is Omnipresent, or everywhere present: so that there is no place of which we can truly say, "God is not here," any more than we can truly say, "There is no God." So the Psalmist says in Psalm cxxxix. 6, "Whither shall I go then from Thy Spirit? or whither shall I go then from Thy Presence? If I climb up into heaven Thou art there: if I go down to hell Thou art there also." In Isaiah vj. 3, the seraphim sing, "The whole earth is full of Thy glory." And in Jeremiah xxiij. 24, God Himself says, "Can any hide himself in secret places that I shall not see him? Do not I fill Heaven and Earth, saith the Lord?"

In the Litany we say, "O God the Father *of Heaven*," because Heaven is the place where His glory is constantly and visibly manifested, so that it is His especial dwelling-place in the eyes of His creatures, and *out of Heaven* He hears our prayer.

God "the Father" is so called because of His relation to the Second Person of the Blessed Trinity, our Lord Jesus Christ, God the Son. The exact term, "God, even the Father of our Lord Jesus Christ," is used in 2 Cor. j. 3. Our Blessed Lord also speaks of God as "My Father" in St. John xx. 17. And at our LORD'S Baptism "a voice came from Heaven which said, Thou art My Beloved Son; in Thee I am well pleased." [Luke iij. 22.] As also at the Transfiguration, "This is my Beloved Son: hear Him." [Luke ix. 35.]

God is also called "Almighty," the name by which He declares Himself to have been known to the

patriarchs in Exodus vj. 3. Another commonly used form of the word Almighty is its Latinized form, "Omnipotent." Its meaning is expressed in Daniel iv. 35, "He doeth according to His Will in the army of Heaven, and among the inhabitants of the Earth : and none can stay His hand, or say unto Him, What doest Thou." And by our Lord in St. Matthew xix. 26, "With God all things are possible."

The chief evidence of His Almighty Power is the Creation of the world, and its Sustenance by His Providence. He is "the Maker of Heaven and Earth," of "all things visible and invisible."

He created all things out of materials which He had created out of nothing. "In the beginning," it is stated in Gen. j. 1, "God created the heaven and the earth." This "beginning" means some remote period which may have been many ages before the six days of Creation. After that "beginning" the earth remained "without form and void"—in a state of chaos and emptiness—until the six days' work began. Thus to create the materials or "matter" out of which anything is formed is within the Power of God alone. All productions of men's skill and industry are formed out of materials which owe their origin to God.

After having created "matter" from nothing, God was pleased to use it for the formation of all organic beings : and He did not make man out of nothing, but out of the "dust of the ground" which he had previously created. [Gen. ij. 7]. So also He commanded that the waters should "bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." [Gen. j. 20.] And in the same manner He said, "Let the

earth bring forth the living creature after his kind, cattle and creepingthing, and beast of the earth after his kind." [Gen. j. 24]. But it was as much an act of Almighty Power to form living creatures out of matter already created, as it was to create the matter out of nothing.

All three Persons of the Blessed Trinity co-operated in the work of creation. Wherefore it is said that "the Spirit of God moved upon the face of the waters," [Gen. j. 2.,] and that it was the Son of God "by Whom He made the worlds." [Heb. j. 2]. Which fact is probably referred to in the expression, "Let *us* make man in *our* Image, after *our* likeness." [Gen. j. 26]. And also in Psalm xxxiij. 6, "By the Word of the Lord"—the personal Word, the Son of God—"were the Heavens made; and all the host of them by the Breath," or Spirit, "of His mouth."

All things were created for the glory of God. "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created." [Rev. iv. 11.] Hence the canticle, *Benedicite omnia opera*, "O all ye works of the Lord, bless ye the Lord." When therefore time comes to an end, the right of God as Creator is proclaimed by the angel in Rev. x. 6, who "sware by Him that liveth for ever and ever, who created Heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein," that there should be time no longer.

The end of the present Creation will be to be consumed, or purified, by fire. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." [2 Peter iij. 7,

also 10-12.] After which there will be "new heavens and a new earth, wherein dwelleth righteousness:" [*Ibid.* 13]—a new creation out of the old materials; purified from the results of sin, and no longer open to the attacks of evil. So St. John writes in Rev. xxj. 1: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."

II.—Doctrine respecting God the Son.

Christian doctrine respecting our Lord Jesus Christ, the Son of God, contains great mysteries which can only be understood at all by long and careful instruction, and some of which cannot be fully understood at all in this life, but can only be received as God has revealed them.

For our Lord is a Person Who has two Natures, the Divine Nature, and the Human Nature; having always had the Divine Nature, but only taking the Human Nature when He was conceived by the Holy Ghost and born of the Virgin Mary.

With reference to all connected with our Lord's Person and work as God and man, St. Paul says, "Great is the mystery of Godliness." [1 Tim. iij. 16.] And it is only by learning very carefully and reverently that we can have a right faith concerning this mystery.

§ 1. *Our Lord's Divine Nature.*

God the Son is our Lord Jesus Christ, the only Son of God the Father. Other persons are called sons of God in Holy Scripture, but in a different sense; thus, Adam is called the Son of God in St. Luke iij. 38, because God created him without the intervention of any human father. The holy angels also, in Job, "when the morning stars sang together, and all the sons of God shouted for joy." [Job xxxviij. 7.] Again all human

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persons are called "His offspring," in a verse which St. Paul quotes from a Grecian poet in Acts xvij. 28, because "in Him we live, and move, and have our being." Christians are also called the sons of God in 1 John iij. 1 2, because they are adopted as His children in Christ Jesus.

But our Lord Jesus Christ is the Son of God in a different and higher sense, because He is, as the Nicene Creed states, "the only begotten Son of God, Begotten of His Father before all worlds; God, of God; Light, of Light; very God, of very God; Begotten, not made; Being, of one substance with the Father."

Thus He is "God, of God," which means, "God the Son," begotten of "God" the Father; and is not merely a superlative term like "King of kings and Lord of lords."

The name, "Son of God," was proclaimed by the Father Himself, when at the Baptism and Transfiguration of our Lord the Voice of the Father was heard from heaven, saying, "This is My Beloved Son." [Matt. iij. 17; Luke ix. 35.] It refers to the Divine Nature of our Lord, which is derived by "eternal generation" from His Father. St. Augustine's illustration of this theological term has never been surpassed. He shows that light proceeds from, or is begotten by fire, that both are separate, yet both united, and that the fire and the light are contemporaneous and coexistent. "Give me then," he adds, "a fire without brightness, and I believe you that the Father ever existed without the Son." [Serm. cxvij. 8.]

But the term may also be said to have been communicated to His human nature, since the angel Gabriel said to the Blessed Virgin at the Annunciation, "He shall be called the Son of the Highest," and again,

"That holy thing which shall be born of thee shall be called the Son of God." [Luke j. 32-35.]

Various Titles of the Son of God.

[I.] JESUS. When He who had been from all eternity Son of God, became the Son of man also, He was called JESUS, which means "Saviour," or "Saviour sent from God." This name had been foretold to Joseph by an angel. "Thou shalt call His name Jesus, for He shall save His people from their sins." [St. Matt. j. 21]; and referring to it, St. Peter told the Jews that "there is none other name under heaven given among men, whereby we must be saved." [Acts iv. 12.] But it was not a new name. In two passages in the New Testament it is applied to Joshua. "Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles." [Acts vij. 45.] "For if Jesus had given them rest, then would He not afterwards have spoken of another day." [Heb. iv. 8.] A false prophet is also mentioned whose name was Bar-Jesus. [Acts xiij. 6.] Joshua bore the name of Jesus because he was a type or pattern of our Lord both in saving Israel from their Canaanitish enemies, and in leading them to the promised land, and his name, which was originally Oshea, meaning a Deliverer or Saviour, was changed to Jah-Oshea, or Jashua, "a Saviour sent from God."

We bow the head when we say the name Jesus as a sign that He who is called by that human name is God as well as man,—Our Saviour. We ought to bow at the name of Jesus at all other times as well as in the Creed, because the Bible says that, "at the name of Jesus every knee should bow of things in heaven, and

things in earth, and things under the earth." [Phil ij. 10.] This devotional habit is also ordered by the 18th Canon of the Church of England, which says, "When in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised."

[II.] CHRIST. Christ means "anointed." Jesus Christ therefore means "The anointed Saviour sent from God."

When kings or queens are crowned, a little oil, or, as it is called in the New Testament, "precious ointment," is poured upon their heads, which is called anointing. So Samuel anointed Saul [1 Sam. x. 1] and David, [1 Sam. xvj. 13.] Zadok also anointed Solomon [1 Kings j. 39]. Even to our own day this ceremony is used, as it was in the case of Queen Victoria at her coronation.

Priests, too, were anointed formerly, [Exod. xxviij. 41.] When Aaron was first consecrated to the priesthood, Moses poured of the anointing oil upon his head to sanctify him, [Lev. viij. 12.]

Prophets were also anointed, as God told Elijah to anoint Elisha to be prophet in his room, [1 Kings xix. 16.]

Our Lord united in His Person the three functions of prophet, priest, and king. He was anointed, not by

man with oil, but by God with the Holy Ghost, [Acts x. 38] on the occasion of His baptism in the river Jordan, when the Holy Spirit descended upon Him in bodily form, like a dove, [Matt. iij. 16.] Christ Himself said of Himself, in allusion to that event, "The Spirit of the Lord is upon me, because he hath anointed me," [Luke iv. 18.]

Christ was a prophet greater than all other prophets, because He prophesied and preached by His own divine knowledge, all our Lord's words in the Gospel being the words of prophecy and preaching.

He was greater than all other priests, because He is our High Priest for ever, and because He offered up Himself to be the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," a more precious sacrifice than the blood of bulls and goats, which could never take away sins. We learn about our Lord's Priesthood in the Epistle to the Hebrews.

He was greater than all kings, because His kingdom is an everlasting kingdom, extending over all places [Matt. xxviij. 18,] and to all times, [Rev. xj. 15.] He is called King of kings, and LORD of lords, [Rev. xvij. 14; xix. 16.] All the kingdoms of this world are the kingdoms of Christ, becoming so when they are made Christian kingdoms, [Rev. xj. 15.] The writing on the cross said that Jesus was King of the Jews; but as Jesus Himself said, "My kingdom is not of this world," we must interpret this to mean that Christians who are the true Israel [Rom. ij. 28, 29] are Christ's subjects, and inheritors of His spiritual kingdom, which is the Church.

[III.] THE WORD. Jesus is called the WORD by

St. John, who says, The WORD was with God in the beginning, [John j. 1, 2.] "In the beginning" means the same as in Genesis, before time was, or before anything was created. And the WORD, which was with God always, was God; God the Son with God the Father. The WORD was made flesh and dwelt among us, [John j. 14.] When the WORD became flesh, and was born of the Virgin Mary, He was named Jesus Christ.

[IV.] EMMANUEL or IMMANUEL was a name given to our Lord by prophecy. "Behold a virgin shall conceive and bear a Son, and shall call his name Immanuel," [Isa. vij. 14.] It is a Hebrew word, which, St. Matthew tells us, being interpreted, means "God with us," [j. 23.]

The WORD, therefore, is the name of God the Son as being with God the Father always. Emmanuel is the name of God the Son as being with us.

[V.] MESSIAH. This is also a Hebrew word, and has the same meaning as Christ, "anointed." It is frequently employed in the Old Testament [1 Sam. ij. 10; Ps. ij. 2], and when St. Andrew had found his brother Simon Peter, and told him that he had seen Jesus, he said, "We have found the Messiah, which is, being interpreted, the Christ," [John j. 41].

Our Lord is also called in the New Testament—

THE LAMB OF GOD,	John j. 29.
THE GREAT HIGH PRIEST,	Heb. iv. 14.
THE MEDIATOR between God and Man,	1 Tim. ij. 5.
THE TRUE LIGHT, [Light, of Light],	John j. 7, 8, 9.
THE PRINCE OF LIFE,	Acts iij. 15.

The Head of the Church, .	Eph. j. 22.
Alpha and Omega,[1] [the First and the Last], ...	Rev. xxij. 13.

The following are terms which are applied by our Lord to Himself, and will help further to illustrate His relation to us as our Saviour :—

"I am the Way, the Truth, and the Life," .	John xiv. 6.
"I am the Resurrection and the Life," .	John xj. 25.
"I am the Door,"	John x. 9.
"I am the Good Shepherd," . . .	John x. 11.
"I am that Bread of Life," . . .	John vj. 48.
"I am the Living Bread which came down from Heaven,"	John vj. 51.
"I am the True Vine," . . .	John xv. 1.
"I am the Vine, ye are the branches," .	John xv. 5.

§ 2. *The Incarnation of God the Son.*

Our Lord God, the Son of God the Father, the second Person in the Holy Trinity, Who had been God from everlasting, took our human nature into His Divine Nature, and became God and Man.

This is the mystery of the "Incarnation," a word that means "being made flesh," that is, "becoming man." The truth is stated in the Nicene Creed at greater length than in the Apostles' Creed, in these words :—"Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

The scriptural account of our Lord's Incarnation includes that of His Conception at Nazareth, and His Birth at Bethlehem, and is given by two of the Evangelists, St. Matthew and St. Luke.

[1] These are the first and last letters of the Greek alphabet, and hence are used for the beginning and ending.

St. Matthew says, "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child by the Holy Ghost," [Matt. j. 18]. And, a few verses further on, this is said to be the fulfilment of God's Word, spoken by the Prophet Isaiah, and quoted in the previous section, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel, which, being interpreted, is God with us," [*ibid.* 23]: this being ushered in by the statement of the holy angel to Joseph, "for that which is conceived in her is of the Holy Ghost," [*ibid.* 20].

St. Luke goes more into detail, declaring how "the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." After the salutation, "the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." . . . "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God," [Luke j. 30, 34, 35].

This Annunciation of our Lord's coming Birth is commemorated on March 25th, which is called "Lady Day," or the Festival of the Annunciation of the Blessed Virgin Mary.

The Collect for that day is "We beseech thee, O

Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen."

[As the Festival usually comes in at the end of Lent, the words of the Collect are associated with the events of Holy Week and Easter.]

Our Lord was born nine months after His Annunciation, on December 25th, Christmas-day, and at Bethlehem, to which place Joseph and Mary had gone that they might be registered and taxed as belonging to the family of David, Bethlehem being the native city of David. This was about 2000 years after the Deluge, 1000 years after the time of David, and (by common reckoning), 1870 years from the present time, A.D. 1870.

The narrative of our Lord's Birth is given by St. Luke: "And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn." [Luke ij. 7.]

All this is told us in Holy Scripture, to show that God the Son became man by being conceived by the Holy Ghost, and born of the Virgin Mary: that part of the Creed being the very foundation of all Christian doctrine and all Christian hope.

His birth was the fulfilment of many ancient prophecies that are to be found in the Old Testament.

Being *born of a Virgin* the promise of God to Eve was fulfilled, that it should be the Seed of the Woman by whom the damage done by her sin should be repaired. [Gen. iij. 15.] And also the prophecy spoken by Isaiah, 700 years before its fulfilment: "Behold a

Virgin shall conceive and bear a Son, and shall call His name Immanuel," [Isa. vij. 14], the fulfilment of which is declared by the Gospel to have occurred in the Birth of Christ. [Matt. j. 23.]

Being *born a Jew* our Lord's Birth fulfilled also the promise made to Abraham, "And in thy seed shall all the nations of the earth be blessed." [Gen. xxij. 18.]

Being *born of the lineage of David*, all those prophecies were fulfilled which declared that the Messiah should be the Son of David; such as Isaiah xj. 1, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots;" similar prophecies in Jeremiah xxiij. 5, 6, and xxxiij. 15, and many throughout the Psalms in which Christ is spoken of under the name and type of David, or as King of David's Kingdom. So the angel Gabriel also declared to Mary, "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." [Luke j. 32, 33.]

Being *born at Bethlehem*, the prophecy of Micah v. 2, spoken seven hundred years before, was also fulfilled, as is shown in Matt. ij. 6.

The reasons why God the Son became man are three :—

1. That by being in His own Person God and Man, He might be the Mediator between God and sinners. A Mediator is a person who goes between. One who makes at one two persons who were separated by a disagreement. God and men were separated—through sin—by nature, therefore a Mediator was required, who could by His two-fold nature unite them. So the angels sang at His birth, "Glory to God in the highest,

and on earth peace, good will toward men, [Luke ij. 14].

2. That by taking our nature upon Him, and becoming a second Adam to us, all who are joined to Him by Holy Baptism may become holy children of God. This is very plainly stated and made the subject of prayer in the Collect for Christmas :—

"Almighty God, who hast given us thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen."

3. That He might offer Himself to God as a substitute for all mankind upon the cross :—"a full, perfect, and sufficient Sacrifice for the sins of the whole world :" suffering as man, and as man who was also God.

The benefits which were thus gained by the Incarnation of God the Son being still the source of salvation, we pray in the Litany, "By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation, Good Lord, deliver us."

§ 3. *Our Lord's Life and Ministry on Earth.*

The Circumcision.—The first event that is told us respecting our Lord after His Nativity, is that He was made like unto His brethren the Jews, by being circumcised according to the Jewish law given to Abraham, [Gen. xvij. 10], and Joshua, [Josh. v. 1–9.] We

are told of it in Luke ij. 21 : "And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel before he was conceived in the womb." This is commemorated by the Feast of Circumcision, January 1st, for which the Collect is, "Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man ; Grant us the true circumcision of the Spirit ; that, our hearts, and all our members, being mortified from all carnal and worldly lusts, we may in all things obey thy blessed will ; through the same thy Son Jesus Christ our Lord. Amen."

The Presentation.—Forty days after His Birth, our Lord was presented in the Temple. [Luke ij. 22.] This is also called the *Purification* of Saint Mary the Virgin, the old name being Candlemas-day, because a great many candles were lighted in memory of our Lord coming to His Temple to show Himself the Light of the world. The Festival of the Purification is February 2nd.

Purification among the Jews was the same as Churching after child-birth among Christians. The Blessed Virgin was "churched," not because of any sin or impurity in our Lord's birth, but that in all things He might, in His own Person, and that of His Mother, "be like unto His brethren." Therefore the Blessed Virgin Mary offered a sacrifice, as all other Jewish women were ordered to do by the law of Moses, to redeem her first-born Son, all first-born sons being accounted as dedicated to the Lord ; the sacrifice she offered being either a pair of turtle doves or two young pigeons, the offering of the poor. [Luke ij. 22, 24.]

When they brought Jesus into the Temple, a devout

man named Simeon was there, who had been long expecting that "the Lord would come to His Temple." He took Jesus in his arms and blessed God, saying the words of the hymn which is called "Nunc Dimittis."

The Epiphany.—The next event in our Lord's life is His manifestation to the wise men. This is commemorated by the Feast of the Epiphany, January 6th, the Twelfth day after Christmas. Christ was then manifested—shown—made known—to the Gentiles, as He was to the Jewish Shepherds before. Wise men of the East, when in their own country (Persia, Babylon, or India), saw a star which guided them to Jerusalem. There they inquired where the King of the Jews was born, because they wished to worship Him.

Being taken to Herod, who then reigned over the Jews, he was greatly troubled because he thought another king was about to rise who would be king of the Jews instead of himself. Then he gathered the chief priests and scribes together and inquired of them where Christ was to be born. They answered him in the words of the prophet Micah [v. 2], "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. [Matt. ij. 6.]

The star then led the wise men to Bethlehem, where they worshipped Jesus as God, and offered to Him oblations of gold, frankincense and myrrh.

> "Sacred gifts of mystic meaning;
> Incense doth their God disclose,
> Gold, the King of kings proc imeth,
> Myrrh His sepulchre foreshows."

Herod then wished to kill Jesus, but not finding out from the wise men where the Holy Child was, he sent

to kill all the little children under two years of age that were at Bethlehem, supposing that Jesus would certainly be among the number; but He had been taken away from Bethlehem into Egypt out of king Herod's kingdom by God's command. [Matt. ij. 13.] The *Feast of the Holy Innocents*, Dec. 28th, is kept in memory of the slaughter of these children, because they were the first martyrs for the sake of Jesus.

Jesus among the Doctors.—After the death of king Herod, the Child Jesus was brought back from Egypt to Nazareth, and we read no more of Him until He was twelve years old, when that happened which St. Luke records in chap. ij. 41-51, "Now his parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast, and when they had fulfilled the days, the Child Jesus tarried behind in Jerusalem, and after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions; and He went down with them and came to Nazareth, and was subject unto them."

Between His twelfth and thirtieth year there is nothing written in the New Testament about our Lord, but from what the Jews said, [Mark vj. 3], "Is not this the carpenter?" it is likely that our Lord sanctified labour by working at His reputed father's trade. He is supposed to have had St. John Baptist for a companion in His childhood, who had been born six months before our Lord, and whose mother Elizabeth, the wife of Zacharias, was the Blessed Virgin Mary's cousin.

Ministry of John the Baptist.—When our Lord was

about thirty years of age St. John Baptist, who was six months older, began his ministry, the object of which was that by going before our Lord he might prepare His way.

Thus he fulfilled the prophecy of Isaiah xl. 3, 4, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." And of Malachi iv. 5, 6, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

St. John Baptist was thus sent to prepare the hearts of the Jews for our Lord's teaching; they were then very wicked and St. John Baptist prepared them for our Lord's coming, by turning them from their sins. He baptized those who repented and forsook their sins; but his baptism was with water only, not with water in the name of the Holy Trinity like Christian Baptism.

Advent coming before Christmas represents the ministry of St. John Baptist before our Lord's coming, the ministers of the Church being sent to prepare the hearts of people for Christ's second coming, as St. John did for His first coming. So the Collect for the Third Sunday in Advent says, "Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just."

Our Lord's Baptism.—One great part of St. John

Baptist's ministry was the baptizing of Jesus in Jordan. This Baptism differed from that of all others whom St. John had baptized, for God the Father spake from Heaven, and God the Holy Ghost descended visibly to Jesus. This is recorded in the words, "Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased." [Matt. iij. 16, 17.]

Jesus was baptized, not because He required to be cleansed from sin, but that He might submit Himself to every ordinance which men receive; and that He might, as the first prayer at Holy Baptism declares, "sanctify water to the mystical washing away of sin."

Our Lord's Temptation.—After our Lord's Baptism, was His Temptation: He went into the wilderness—a place away from towns and houses, and the abodes of men—and was tempted by the Devil. He was there forty days and nights, and fasted the whole of that time. [Luke iv. 2.]

[Moses fasted forty days when God gave him the Jewish law. [Exodus xxxiv. 28.]

Elijah fasted forty days before God spake to him at Mount Horeb. [1 Kings xix. 8.]

Moses who first proclaimed the law of God, and Elijah who restored the true belief in God among the Israelites, were types of our Lord, who established the Christian law and Christian worship.]

Lent is made forty days long in memory of our Lord's fasting in the wilderness.

Jesus was "tempted like as we are," with tempta-

tions of the world, the flesh, and the Devil; with a temptation of the world, when He was offered all the Kingdoms of it for His own; with one of the flesh, when He was asked to satisfy His hunger by turning stones into bread; with one of the Devil, when He was bidden to commit the presumptuous sin of pride by casting Himself down from a pinnacle of the Temple to prove that God's angels would take care of Him.

Our Lord's temptation is referred to in the Collect for the First Sunday in Lent. In the Litany we pray "By Thy Fasting and Temptation Good Lord, deliver us."

After the temptation of Jesus angels came and ministered to Him.

Our Lord's Ministry then began. That is, for three years He was teaching the Jews, and working miracles among them.

His *teaching* was by preaching, as in the Sermon on the Mount, and especially by Parables.

[A Parable is an earthly story having a heavenly meaning. Examples:—The Sower. Matt. xiij. 1. The Ten Virgins. Matt. xxv. 1. The Prodigal Son. Luke xv. 4.]

Our Lord's teaching was the true Word of God.

Miracles are works that are wonderful because they are out of the ordinary course of nature, such as we see and know it. Examples:—The Water made Wine. [John ij. 1.] Raising of Lazarus. [John xj. 1.] Our Lord's walking on the Sea. [John vj. 16.]

Our Lord worked miracles by His original power as God. This is shown by His healing sick persons at a distance: by His sometimes omitting to use *means:* by His omission of prayer or invocation.

Chiefly by miracles our Lord showed that He was

God, as well as man, during the whole time of His ministry.

§ 4. *Our Lord's Suffering Work.*

THE whole life of Jesus was one of suffering, showing that He was truly man. He was an hungered. [Matt. iv. 2.] He wept. [John xj. 35.] He had "not where to lay His Head." [Luke ix. 58.] In Isa. liij. 3, it was prophesied, "He is despised and rejected of men, a Man of sorrows, and acquainted with grief." But the sufferings meant in the Creed are especially those which He underwent at the end of His ministry on earth, which are called His Passion.

The Passion of our Lord.—This took place in the garden of Gethsemane, on the Mount of Olives, whither Jesus went with His disciples after the Last Supper.

Our Lord's words, "My soul is exceeding sorrowful even unto death," [Matt. xxvj. 38], show the suffering of His Soul at this time; and the suffering of His Body is shown by the words of the Holy Gospel, "His sweat was, as it were, great drops of blood, falling down to the ground." [Luke xxij. 44.]

This part of the suffering of Jesus is called His *Agony;* and we constantly plead it before God, in the prayer of the Litany. "By Thine Agony, and Bloody Sweat: Good Lord, deliver us."

After the Agony took place *the Betrayal.* Jesus was betrayed by Judas, one of the Apostles, who gave Him up to the Jews for thirty pieces of silver, a sum equal to seventy shillings of modern money. But our Lord yielded Himself willingly to His sufferings, as shown by His not resisting, and by His words, "Thinkest thou that I cannot now pray to My Father, and He shall

presently give me more than twelve legions of angels." [Matt. xxvj. 53.]

After the Betrayal, the disciples all forsook Him and fled, fulfilling the prophecy, "I will smite the Shepherd, and the sheep shall be scattered," [Mark xiv. 27; Zech. xiij. 7], and leaving Jesus to suffer alone. The soldiers then bound Him, and led Him away to His trial, which was the second part of ou Lord's last sufferings.

The *Trial* took place (1) before the High Priest; (2) before Herod; and (3) before Pontius Pilate.

Before the High Priest, Jesus was falsely accused of blasphemy against the Temple. [Matt. xxvj. 61.] "False witnesses did rise up;" fulfilling the words of Psalm xxxv. 11, "They laid to My charge things that I knew not." But the High Priest and the Jews condemned Him to death because He declared Himself to be the Son of God. [Matt. xxvj. 65, 66.]

Then Jesus was blindfolded. "They struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee?" [Luke xxij. 63, 64.] "Then did they spit in His face and buffeted Him," [Matt. xxvj. 67], fulfilling the prophecy of Isa. l. 6: "I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting."

Jesus was twice brought before Pilate, who said the first time, "I find no fault in Him," but sent Him to Herod who was King of that part of Judæa—Galilee—in which Jesus had generally lived, and of which He was thought to be a native.

Jesus suffered also before Herod, who sent Him again to Pilate. [Luke xxiij. 11.]

Before Pilate, the Roman governor, the Jews accused Jesus of rebellion against the Romans. [Luke xxiij. 2.] This also was false witness. [Matt. xxij. 17-21.] Neither Herod nor Pilate found Jesus guilty of the charges made against Him. They are therefore witnesses that Jesus died for sins not His own. Pilate wished to chastise Jesus and release Him, but to please the Jews he condemned Him to death.

After the condemnation Jesus suffered again. "And they stripped Him, and put on Him a scarlet robe"—in mockery of royal apparel—"and when they had plaited a crown of thorns"—in mockery of a king's crown—"they put it upon His head, and a reed in His right hand"—in mockery of a king's sceptre; "and they bowed the knee before Him, and mocked Him, saying, Hail King of the Jews, and they spit upon Him, and took the reed, and smote Him on the head." [Matt. xxvij. 29, 30.]

The last of our Lord's sufferings before Crucifixion, was carrying the Cross. He fainted under the weight of it—two heavy pieces of wood, bound together in the form of a cross (or one of the two pieces,)—and then they compelled one of His disciples, Simon the Cyrenian, to bear one end of it after Jesus.

Jesus could have prevented all these sufferings, but He endured them willingly, and He submitted to them for our sakes, fulfilling the prophecy of Isa. liij. 7: "He was oppressed, and He was afflicted, yet He opened not His mouth: He was brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth;" also Isa. liij. 5: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our

peace was upon Him; and with His stripes we are healed."

The Crucifixion and Death of our Lord.—We come now to His Crucifixion. Our Lord's Hands and Feet were nailed to the arms and the upright stem of a Cross of wood, fulfilling the prophecy of Psalm xxij. 16, "They pierced My Hands, and My Feet." This was not only a most painful, but it was also reckoned a very disgraceful punishment by the Jews, [see Deut. xxj. 23; Gal. iij. 13]; and to make it more so, two others—malefactors—were crucified with Jesus. Thus the *nature* of the punishment, and the companionship of two evil-doers in it fulfilled the prophecy of Isa. liij. 12: "He was numbered with the transgressors." Yet while they were crucifying Jesus, He prayed for His persecutors, saying, "Father, forgive them, for they know not what they do." [Luke xxiij. 34.]

Jesus was crucified on the morning of Friday, some time between the third hour—nine o'clock—and the sixth hour—noon. He remained on the Cross until the ninth hour—three o'clock. From noon until three o'clock there was a miraculous darkness over all the land: perhaps over the whole earth.

Good Friday is the yearly memorial of the Crucifixion. It is also kept in memory by the weekly fast; and by the Holy Communion, in which "we show forth the Lord's death." [See 1 Cor. xj. 26.]

Our Lord's Soul and Body both suffered on the Cross. The suffering of His Soul was shown by His words, "My God, My God, why hast Thou forsaken Me?" Of His Body, by the words, "I thirst." These sufferings show that He was truly man. He died as

men die. That is, His Soul was separated from His Body. But His death was different from ours in that He *gave up* His life by His own Power. That is, if He had so willed it He could have "come down from the Cross," after all His sufferings, without dying. His words, "Father, into Thy hands I commend My Spirit," show that Jesus died by His own Will.

As He had said before, [John x. 17]: "I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

Our Lord died that we might not die eternally; that He might offer "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

He Himself was the sacrifice. The Altar on which the sacrifice was offered was the Cross.

He Himself was also the great High Priest, sacrificing Himself upon the Altar of the Cross.

As the sacrifice our Lord is called THE LAMB OF GOD.

In Isa. liij. 7: "He was brought as a Lamb to the slaughter."

In Rev. v. 6: "In the midst of the Throne stood a Lamb, as it had been slain."

In [John j. 29, 36, and] the Litany. "Behold the Lamb of God, which taketh away the sins of the world."

In the thanksgiving after Communion. "Lamb of God, Son of the Father."

The sacrifice of Abel was a lamb. So also was that of the daily morning and evening sacrifice in the Temple. And that of the Passover. These were all types of the sacrifice which Jesus offered on the Cross. [See Gen. iv. 4; Exod. xxix. 39; Exod. xij. 3.]

Isaac was also a type of Jesus on the Cross. [Gen. xxij. 7, 9.]

The brazen serpent was another type of Jesus on the Cross, all who looked upon it being healed. [Numb. xxj. 8.]

The *figure of the Cross* is now the special sign of Christ's love. It is placed in and upon Churches to show that they belong to Him who died on the Cross. It speaks to the eye, as words speak to the ear. It reminds us at one glance of all that our blessed Lord has done for us by His sufferings and Death.

The *sign of the Cross* is used at Baptism—marked upon the forehead—to signify that the person baptized, being made a member of Christ, is made partaker of Christ's death, and the benefits derived from it. Also as a solemn token that the person must never be ashamed of Christ crucified, whose "banner" the Cross is. It is also used on other occasions when anything is blessed or set apart for holy use. We may use the sign of the Cross, when saying our prayers, or when tempted to sin, to remind ourselves of the sufferings and love of Christ, of our union with Him, and of our duties as Christians and bearers of the Cross. [See a beautiful passage on this in St. Cyril's Catech. Lect. xiij. 36, Oxford translation.]

It is supposed that the Cross is the "Sign of the Son of Man," which will appear in the Heavens at the Judgment Day. [See St. Cyril xiij. 41, and St. Chrysostom on Matt. xxiv. 30.]

§ 5. *Our Lord's Victorious Work.*

THE remaining part of the article respecting our Lord's death, is that He was "dead and buried, and that He

descended unto hell." That is to say, His soul and body were separated by death, His body being buried, and His soul descending unto hell.

The Burial.—Jesus died on the Friday at three o'clock in the afternoon ; the day on which we annually commemorate that event is hence called Good Friday. On the same evening Joseph, a rich man of Arimathæa, came and took the body of Jesus. Then Joseph and Nicodemus, the same man who some years before had come to Jesus by night [John iii. 1, 2] "brought a mixture of myrrh and aloes, about an hundred pound weight, and took the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury," [John xix. 39, 40], and laid it in Joseph's own new tomb which he had hewn out in the rock [Matt. xxvij. 60], and wherein was never man yet laid. [John xix. 41.]

These exact details show the fulfilment of Isaiah's prophecy [liij. 9], "And he made His grave with the wicked and with the rich in His death."

The body of Jesus remained in the tomb during part of Friday, the whole of Saturday, and part of Sunday ; but it did not "see corruption," [Ps. xvj. 9], because it was the body of God the Son. By so abiding in the grave, that holy Body sanctified the grave as an abiding place for Christian bodies.

The Descent into Hell.—"Hell" in the Creed means the place where the souls of the wicked are waiting for judgment.[2] But our Lord's Soul was not tormented

[2] In the prayer of oblation in St. Chrysostom's Liturgy the priest mentions separately our Lords intermediate state ἐν τάφῳ, ἐν ἅδου, and ἐν παραδείσῳ. The use of the word "descended" also indicates the place meant. St. Paul was "caught up" into Paradise.

while there, because it was without sin. Neither was it left in hell, because it was the Soul of God the Son. [Ps. xvj. 10; Acts ij. 31.]

The Soul of Jesus "descended into Hell,"—

Firstly, That He might as our representative, the second Adam, declare and show forth the victory of man over Satan.

Secondly, That by His going there we might be prevented from going there?[3]

The truths taught by this article are—

1. As to Jesus Himself, that he had a soul and body, and was in all things like unto His brethren.

2. As to men, that the soul is living when the body is dead.

Easter Eve is observed as the memorial day of our Lord's Burial and of His Descent into Hell, the Gospel commemorating the first, and the Epistle the second.

In the Litany we pray, "By thy precious death and burial, Good Lord, deliver us." The word "burial" standing here for both the burial of our Lord's body and the descent of His soul into hell, as it does also in the Nicene Creed, where we say, "He suffered and was buried." In the Athanasian Creed only the descent into hell is named.

The Resurrection.—Our Lord's complete victory over Death and Hell is declared in the next article of the

[3] See Bishop Ken's Divine Love, and Bishop Andrewes' Private Devotions.

[4] St. Augustine and others consider that our Lord's words to the penitent thief were spoken of His Godhead (Hom. cxi. 2); but it is not inconsistent with the above explanation to suppose that the soul of Jesus visited Paradise also while in the disembodied state.

Creed, which is, "The third day He rose again from the dead."

"Resurrection" means the joining together again of the body and soul after their separation by death. This will happen to every one at the last day, but it followed the death of Jesus within three days. He died at three o'clock on the Friday afternoon, and rose again from the grave a little before sunrise on Sunday morning.

Dead persons had been brought to life before.

The child of the widow of Zarephath, by Elijah, [1 Kings xvij. 17–24.]

The Shunamite's son by Elisha, [2 Kings iv. 18–37.]

The man that was cast into Elisha's grave [2 Kings xiij. 21.]

The son of the widow of Nain [Luke vij. 11–16]; The daughter of Jairus [Matt. ix. 18-25]; Lazarus [John xj. 1–44]; by our Lord Himself.

Power to raise the dead was bestowed on the Apostles [Matt. x. 8]; and exercised by St. Peter in the case of Tabitha [Acts ix. 36–41]; and by St. Paul in the case of Eutychus [Acts xx. 9–12]; but the difference between these persons coming to life again and our Lord's was, that they were raised from the dead by the power of God ministered by other persons, but our Lord by His own power as God.

Our Lord's Resurrection is also said to be the work of the Father [Rom. vj. 4], and of the Holy Spirit [Rom. viij. 11]. This is because all three Persons are one God, and what is done by God is done by them as one God.

It was [probably] not witnessed by any man, but was first made known by an angel, as His birth had been

announced by an angel to the shepherds. This angel was seen by the Roman guards who were set to watch the sepulchre that the disciples might not take the body of Jesus away, and again by Mary Magdalene, and Mary the mother of James and Joses (St. Jude), who came early in the morning to visit the tomb, which they found empty. There they saw an angel sitting on the stone which had been rolled away, who told them, "He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead." [Matt xxviij. 6, 7.]

Our Lord subsequently showed Himself to many of His followers, His recorded appearances being twelve (at least) in number :—

1.	To the two Maries and Salome,	Matt. xxviij. 9.
2.	To the Eleven in a mountain in Galilee,	Matt. xxviij. 16.
3.	To Mary Magdalene alone,	Mark xvj. 9; John xx. 11.
4.	To two Disciples going to Emmaus, one of them being Cleopas, the Blessed Virgin's sister's husband,	Mark xvj. 12; Luke xxiv. 13.
5.	To the Eleven at meat or gathered together,	Mark xvj. 14; Luke xxiv. 36.
6.	To the Eleven without Thomas,	John xx. 19.
7.	To the Eleven with Thomas,	John xx. 26.
8.	To some Disciples on the sea-coast,	John xxj. 1.
9.	To Cephas,	1 Cor. xv. 1-8.
10.	To James,	
11.	To above five hundred Disciples,	
12.	To St. Paul,	

With the exception of the last, all these appearances took place during the forty days between Easter and Ascension Day. In so appearing, Jesus showed (1) that His risen body was a real body, and not a spirit, by eating a piece of broiled fish and of an honeycomb, [Luke xxiv. 43]; and (2) that it was the same body which had been crucified by allowing St. Thomas to

touch His pierced hands, and to put his hand into the wound made by the spear. [John xx. 27.] But though He proved that His risen body was the same, He yet also showed that it was (3) changed in some respects from what it was before death. It could no longer suffer hunger and pain, and it could pass into and out of a room when the doors were closed. [John xx. 26.] Jesus also proved (4) that He was God as well as man after His resurrection, by the miracle of the draught of fishes. [John xxj. 6.]

Jonah was the chief type of our Lord's resurrection. Our Lord Himself said that, "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." [Matt. xij. 40.]

Our Lord also foretold His resurrection on various occasions. [Mark viij. 31; John ij. 19; x. 17.]

It was the chief doctrine taught by the Apostles in the beginning of the Church, both to the Jews [Acts iv. 33] and to the Gentiles, [Acts xvij. 32]; because, on the truth of this doctrine all other Christian belief depends, and all our hope of salvation. "If Christ be not risen from the dead, then is our preaching vain, and your faith also is vain . . . and if Christ be not raised, ye are yet in your sins." [1 Cor. xv. 14, 17.] Our Lord's resurrection gives us sure hope of ours. He is the first-fruits of them that sleep, and Christians who live and die in Christ are raised in Him, because He is the head of the body of which we are members.

Some saints were raised from the dead at our Lord's resurrection [Matt. xxvij. 52), to show that He triumphed over death not only for Himself, but also for us. But the rest wait on as our Lord did, with their bodies in

the graves, and their souls in Paradise, until the last great Day.

Easter Day is the annual memorial of our Lord's Resurrection. Every Sunday is also a memorial, and, therefore, called the Lord's Day.

In the Litany, we pray, "By thy glorious Resurrection, Good Lord, deliver us.

[The anthem used on Easter Day instead of "Venite exultemus," offers a usefully arranged interpretation of the Resurrection.]

Our Lord's Ascension is stated in the article following that which speaks of His Resurrection:—"He ascended into heaven, and sitteth on the right hand of God the Father Almighty;" but it was forty days after Jesus had risen from the dead before the Ascension took place. He remained so long,—

1. To make His Apostles sure by many infallible proofs [Acts j. 3] that He was alive again, though He had been dead. [See preceding pages.]

2. To speak to them of "the things pertaining to the kingdom of God." That is, to teach them concerning the Church of Christ, which they were to establish in the world. [John xvj. 12.] As God was forty days teaching Moses concerning the building and worship of the Jewish Church [Exod. xxiv. 18], so was Christ forty days teaching His Apostles concerning the worship and government of the Christian Church.

"The things pertaining to the kingdom of God" are not all recorded in the Bible. One that is recorded is the sacrament of baptism, [Matt. xxviij. 19], but probably many other things have been handed down in the memories of Christians from generation to generation ever since: such as the observance of Sunday

instead of the Sabbath, the use of the rite of Confirmation, the necessity of having bishops in the Church, and other things which have been always received and practised as of Apostolic authority.

After these forty days, "He led them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." [Luke xxiv. 50, 51.]

Jesus went up into Heaven as man, where He had ever been as God. He went thither with the same body that was born of the Virgin Mary and crucified under Pontius Pilate, and with the same soul which He had from His Birth, which suffered with His body on the Cross, and which afterwards descended into hell. With that same Body and Soul He now "sitteth at the right hand of God the Father Almighty, being equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood." The right hand of God implies the highest place of honour in Heaven, and sitting signifies the position of One reigning on a Throne. Soon after our Lord's Ascension, St. Stephen at his martyrdom said, "Behold I see the heavens open, and the Son of Man *standing* at the right hand of God," [Acts vij. 56.]; seeing Him as One ready to welcome His first martyr to His Presence.[5]

Like other chief events in our Lord's life, the Ascension was foretold by David: "Thou art gone up on high, Thou has led captivity captive, and received gifts for men," [Ps. lxviij. 18; see also Ps. xxiv. 7; Micah ij. 13]; and the session at God's right hand in Ps. cx. 1:

[5] St. Greg. Homil. 29, in Evang.

"The Lord said unto my Lord, Sit Thou on my right hand until I make Thine enemies Thy footstool." The Ascension was also prefigured by the ascension of Enoch, "who was translated that he should not see death," [Gen. v. 22; Heb. xj. 5], and by that of Elijah, who "went up by a whirlwind into heaven." [2 Kings ij. 11.] There was a continual type of it in the temple service, for the Holy of Holies being the especial place of God's Presence on earth, when the High Priest went up there once a year he personified "the High Priest of good things to come," ascending unto the Holy Place not made with hands, "into Heaven itself, now to appear in the Presence of God for us." [Heb. ix. 7–24.]

Our yearly memorial of the Ascension is Ascension Day or Holy Thursday, forty days after Easter. It should be observed as Sunday, being kept in memory of so great an event.

The objects of our Lord's Ascension were various.

1. For His own glory: to resume the glory which He had with the Father before the world was made. [John xvij. 5.]

2. For our sakes: to continue His work as our Saviour in heaven, by perpetually pleading His sacrifice to the Father. As the Jewish high priest entered into the Holy of Holies once every year on the day of atonement, with the blood of the sin-offering of bulls and goats; so Christ having shed His own Blood, entered for ever into Heaven itself to intercede for all who come to God by Him, and to save them to the uttermost. [Heb. vij. 25.]

3. To prepare a place for us. [John xiv. 2.]

4. To send down the Holy Ghost to us. [John xvj. 7.]

Christ prepares a place for us by being our Mediator and Intercessor in Heaven.

A *Mediator* means literally "a go-between," a person who draws and joins together those who were divided. God is in Heaven, and man is on earth. As God our LORD is joined to God, as man He is joined to man. Therefore men draw near to God by being joined to Christ the Mediator. This union is first effected when we are made members of Christ in baptism, and is cemented and strengthened by the other sacramental ordinances which He has appointed for His Church.

An *Intercessor* means one who offers prayers and sacrifices for others. Jesus offers our prayers to God, and therefore we say, "through Jesus Christ our Lord," at the end of all our prayers. He also offers sacrifice, for being in Heaven as man, and having an unchangeable priesthood, He continually re-presents (presents over again, or offers perpetually) Himself, the Victim offered once for all upon the Cross, to God.

The sacraments and all other means of grace are made effectual through the intercession of Christ, who ascended up on high "that He might receive gifts for men." And thus though He ascended into Heaven, our Lord is not absent from His Church on earth. He Himself said, "Lo, I am with you alway, even unto the end of the world. [Matt. xxviij. 20.] Our Lord's being now with His Church on earth is called His Mystical Presence. He promised this Presence to Common Prayer when He said, "Where two or three are gathered together, there am I in the midst of you," [Matt. xviij. 20]; and this promise is named in the Prayer of St. Chrysostom at the end of Morning and Evening Prayer and Litany. Our Lord is also present in Holy Communion,

for where the Body and Blood of our Lord and Saviour Jesus Christ are, there is He. This Presence is called "mystical," because we cannot understand in what manner Jesus is present, and because He is not made known to our sight or our touch.

Christ's Second Advent to judge the world is stated in the article of the Creed, which comes after that of His Ascension and Exaltation: "From thence He shall come to judge the quick and the dead."

"From thence" means from Heaven. "The quick" means the living, that is to say, those who will be alive in the body when Christ comes to judgment. [1 Thess. iv. 17.] The dead are all other persons that have ever lived. We ourselves shall be of the number of one or the other, for St. Paul says, "We must all appear before the judgment-seat of Christ; that every one may receive the things done in His body, according to that He hath done, whether it be good or bad," [2 Cor. v. 10]; but whether our Lord will come while we are alive or afterwards, no one can tell.

Our Lord's future return to judgment is called His Second Advent, and the season of Advent is partly meant to remind us of it. In His first Advent, He came in humiliation. In His second Advent "He will come with glory," as the Nicene Creed says, and He will come as God and man. This event was foretold by Enoch, the seventh from Adam, who prophesied, saying, "Behold, the Lord cometh with ten thousand of His saints," [Jude 14]; and again by Daniel, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory,

and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." [Dan. vij. 13, 14.]

The angels at the Ascension gave the same assurance to the disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." [Acts j. 11.] Our Lord Himself also described His second Advent in Matthew xxv. 31, "When the Son of man shall come in His glory, and all the holy angels with Him;" and again, when before the High Priest, He said, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." [Mark xiv. 62.]

We also know that our Lord will come—

1. *Suddenly:* "For in such an hour as ye think not, the Son of Man cometh." [Matt. xxiv. 44.]

2. *To be seen by all:* For, "behold, He cometh with clouds: and every eye shall see Him, and they also which pierced Him." [Rev. j. 7.]

The deluge was thus a type of our Lord's second Advent, [Matt. xxiv. 37–44]; and so was the destruction of Sodom and Gomorrha. [Luke xvij. 29.]

At the Day of Judgment all men will be judged in their bodies and in their souls, as to the good or evil which they have done, and the wicked will go into everlasting punishment, but the righteous into life eternal. [Matt. xxvj. 46.]

The wicked Christian will be in greater danger of condemnation than the wicked heathen, because in baptism he received grace from God to help him to keep from sin, but the unbaptized heathen had no such

help. Our Lord showed this in the parable of the king taking account with his servants. [Matt. xxv. 14–30.]

[The talents in that parable represent the means which God has given us of doing His will and keeping His commandments, by the grace first bestowed in baptism. The unprofitable servant is the man who has not made use of that grace.]

He showed it also when He said, that the servant who knew his Lord's will and did it not, should be beaten with many stripes, but the servant who sinned in ignorance with few: "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." [Luke xij. 48.]

The last judgment will be very dreadful to sinners, and therefore, we pray in the Litany, "And in the Day of Judgment, Good Lord, deliver us." When the good and the wicked have all been judged by Christ, the good will go with Him and the holy angels into heaven, but the wicked into "everlasting fire, prepared for the devil and his angels before the foundation of the world."

Although the last judgment will not take place until our Lord's second coming, the souls of the wicked begin to be punished directly after death by waiting in misery for their final doom, and those of the good enter upon a state of happiness in which they wait for their final call to endless joy in heaven. So the parable of the rich man and Lazarus teaches. [Luke xvj. 19-31.]

[This subject may be also explained to children by means of the twenty-fifth chapter of St. Matthew.]

III.—Doctrine respecting God the Holy Ghost.

Besides setting forth Belief in God the Father and God the Son, the Creed declares also Belief "in God the Holy Ghost."

Ghost is an old English (or Saxon) word for spirit. Angels are spirits. Men have spirits. Therefore, the Third Person in the Blessed Trinity is called the Holy Spirit, to distinguish Him from all other spirits, that is to say, from all created beings.

The article about the Holy Ghost in the Nicene Creed is more full than in the Apostles' Creed. It is, "I believe in the Holy Ghost, the Lord, and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets."

"Proceeding" means neither begotten as our Lord, nor created as men and angels.

The Holy Ghost is God, as truly as the Father is God and the Son is God. This equality is implied in our Lord's command to His apostles to go and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost. [Matt. xxviij. 19.] Therefore, in the Athanasian Creed, we say that He is Eternal, Almighty, and Incomprehensible, *i.e.*, that He has always been God, that there is no limit to His power, and that He is everywhere present, not limited by space.

But He never became incarnate as God the Son did, and does not make us "members of" Himself, but "members of Christ."

We declare that the Holy Ghost is God every time that we sing, "Glory be to the Father, and to the Son,

and to the Holy Ghost ;" also when we pray in the Litany, "O God the Holy Ghost, proceeding from the Father and the Son, Have mercy upon us miserable sinners :" thus carrying out the statement in the Nicene Creed, "Who with the Father and the Son together is worshipped and glorified."

Before our Lord's coming the Holy Ghost "spake by the prophets." The whole of the Holy Bible was written by the inspiration or guidance and teaching of God the Holy Ghost. St. Peter says, in reference to the Old Testament, "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" [2 Pet. j. 21]; and St. Paul says, in reference to the New Testament, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" [1 Cor. ij. 13.]

The Incarnation of our Blessed Lord was brought about by God the Holy Ghost. In Luke j. 35 we read that the angel said to the Blessed Virgin Mary, "The Holy Ghost shall come upon Thee, and the power of the Highest shall overshadow Thee, therefore also that holy thing which shall be born of Thee shall be called the Son of God. [See also Matt. j. 18-21.]

The Holy Ghost descended visibly from Heaven, "in bodily shape like a dove," and lighted upon our Lord at His baptism by St. John the Baptist in the river Jordan. [Matt. j. 13-17.]

Jesus promised the Holy Ghost as the Comforter to be with the twelve Apostles and with the Church after them for ever, saying, "I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth . . . and the

Comforter which is the Holy Ghost, whom the Father will send in My name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." [John xiv. 16-26.]

In accordance with this promise God the Holy Ghost, the Comforter, came down to the Apostles on the Day of Pentecost—or Whitsun Day—ten days after our Lord's Ascension. [Acts ij. 1-4.] He made the Apostles and others of the early Christians able to speak in languages which they had never learned, and He gave to some also the power of working miracles as the Apostles did. Our Lord promised that the Comforter should abide with His Church for ever, and not merely during the lifetime of the Apostles; therefore although the power of working miracles is now seldom, if ever, manifested, we believe that He remains with the Church still, to comfort Christians by making them holy and saving them.

God the Holy Ghost sanctifies Christians in their Baptism by making those who are born in sin to be members of Christ who is all Holy. As the Holy Ghost brought about the birth of Christ, so also He brings about the regeneration or new birth of Christ's members. So St. Paul says, "For by one Spirit are we all baptized into one Body." [1 Cor. xij. 13.]

This is shown by the prayers in the baptismal service. For

Before baptism the priest prays God—

1. "To wash and sanctify the child with the Holy Ghost."

2. "To give His Holy Spirit to the child that it may be born again."

In the thanksgiving *after* baptism he says—

3. "We give Thee thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit."

Our Lord calls baptism "being born of water and of the Spirit," [John iij. 5], which words form part of the Gospel of the service for the baptism of those of riper years, and are quoted in the introduction to the service for the public baptism of infants.

The gift of the Holy Ghost is also bestowed upon Christians after baptism.

[Gift of the Holy Ghost=that which the Holy Ghost gives.]

It is given by means of the chief ministers of the Church, with laying on of hands.

1. In *Confirmation*, the bishop lays his hands on those to be confirmed and prays thus, "Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom." And in the Collect afterwards, "Let Thy Holy Spirit ever be with them." So when the first converts in Samaria had been baptized by Philip the deacon, two of the Apostles, St. Peter and St. John, went down from Jerusalem and "laid their hands on them, and they received the Holy Ghost." [Acts viij. 17.]

2. In *Ordination.* At the consecration of Bishops and the ordination of Priests [not Deacons] the Bishops and Priests present lay their hands upon the head of the person ordained and say, "Receive the Holy Ghost for the office and work of a 'Bishop' or 'Priest' in the Church of God now committed unto thee by the imposition of our hands." St. Paul reminded

Timothy of this gift of the Holy Ghost when he said, "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands." [2 Tim. j. 6.] It is by this gift which the Holy Ghost bestows that Bishops and Priests are different from other men, and are able to give that which no other men can give, the grace of Ordination, of Confirmation, of the Lord's Supper, and of Absolution.

The Holy Ghost is called "The Giver of Life," because in baptism and other ordinances He makes us partakers of Christ, who is the life of our souls.

The gifts of the Holy Ghost were given without measure to Christ, in accordance with the prophecy of Isaiah: "And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." [Isa. xj. 2.] The same gifts are given to Christ's members in Confirmation, when they are made one with Christ, who received those gifts.

In that service the Bishop prays:—

"Strengthen them, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of Thy Holy fear, now and for ever."

They are generally called the sevenfold gifts of the Spirit, as in the lines of the Hymn called the Veni Creator:—

"Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart."

They are also called the ordinary gifts of the Spirit, to distinguish them from those extraordinary powers of working miracles and prophecying, which were bestowed by the Holy Ghost on the first Christians. [See 1 Cor. xij. 7–13.]

The chief things to be remembered respecting this article of the Creed, are :—

1. That the Holy Ghost is God, as God the Father is God, and God the Son is God.

2. That He sanctifies us, by bestowing upon us the gift of Christ, making us members of His one mystical body, and causing the elements in the Lord's Supper to be to us "the Body and Blood of Christ."

3. That He inspired some persons directly as the Apostles and Prophets.

4. That He sanctifies ordinary persons by means of the ministry and sacraments of the Church.

IV.—Doctrine respecting the Church.

After confessing our belief in God the Father, the Son, and the Holy Ghost, we declare our belief in

"The Holy Catholic Church."

The Church is called *holy* because it is God's kingdom on earth,—the mystical Body of Christ.

It is called *Catholic* or universal, because it will exist in all times and in all places. Among the Jews, the Church was National; it was not Catholic before the coming of Christ. This Catholic character was shown by the Adoration of the three wise men of the

East at the Epiphany, by certain Greeks from the West desiring to see Jesus at the feast [John xij. 20], by St. Peter being sent to the Italian centurion Cornelius [Acts x.], and by St. Paul preaching to the Gentiles.

It is called *Apostolic*, because it was founded by the Apostles, and continues in their faith.

That society cannot be part of the Catholic Church which was not founded by the Apostles, nor that which has departed from their doctrine. There can only be one Catholic Church, as we say in the Nicene Creed, "I believe in one Catholic and Apostolic Church." And though this Church may have many parts, yet there can only be one true Church in each country.

The signs of the Catholic Church are, one Lord, one Faith, one Baptism. [Eph. iv. 5.]

One Lord,—Our Lord Jesus Christ for its head.

One Faith,—The Christian Faith set forth in the Creed.

One Baptism,—With water in the name of the Father, and of the Son, and of the Holy Ghost.

Most of the figures employed in the New Testament imply the unity or oneness of the Church. It is called a body [1 Cor. xij. 12], a house [1 Tim. iij. 15], a sheepfold [John x. 1], an ark [1 Peter iij. 20, 21], which last expression may be found in the form, "Ark of Christ's Church," in the Baptismal service.

The Church does not consist of the clergy alone, but all persons baptized are by their baptism made members of it. So, after a child has been baptized, the Priest says, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church." And in the thanksgiving following,

he thanks God that it has pleased Him to incorporate this child into His holy Church.

To "graft" or "incorporate" is to join a branch which would not bear fruit by itself to a stem already growing, from which it may receive life and power to bear fruit. So our Lord set forth the Church under the figure of a vine, "I am the vine, ye are the branches." [John xv. 5.]

In a vine all the branches are joined in one stem. They get their life from it. If they are cut off from the stem, they are no longer living branches, but worthless. So Christians, if cut off from the Church, Christ's mystical body, the true Vine, lose their Christian life, by which alone they can please God, and therefore lose life everlasting. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in Me."

Baptized persons continue to be members of the Holy Catholic Church, if not separated from it by great wickedness, or by wilful heresy or schism.

Salvation is to be found in the Church, by using rightly her sacraments and prayers; but it has not been promised by God to any who are not members of Christ, and therefore, not to any who are apart from the Church.

The Holy Catholic Church is the true Church wherever it is found in the world. In England it is the Church of England.

No person can by his own power make himself a minister of the Church, but persons can only be made ministers by our Lord Jesus Christ's appointment.

He first made the Apostles, they made other bishops, such as Timothy and Titus; and so bishops have gone

on from Christ's own first appointment making others to succeed them. No one, therefore, is a minister of Jesus Christ and of His body, the Holy Catholic Church, who is not made so by a bishop.

Besides bishops there are priests and deacons.

They are all appointed; 1. For the worship of God. 2. For the good of men.

They worship God by offering up to Him on the part of the whole Church prayers, and praises, and the sacramental memorial of His death and passion. This is being done by some ministers or other, in some portion of the Church, during every hour in the day and night.

For the good of men Bishops ordain Priests and deacons, confirm the baptized, and govern the Church within their dioceses. Priests and deacons offer prayers on the part of the people, and administer to them the Holy Sacraments. They are the ministers of God not of man. They are sent by God, and it is not right for any one to pretend to be a preacher or minister who is not sent. [Rom. x. 15.]

A priest of the Church of England traces his commission from God in this way. The Bishop of N. . . sent me. The three or more bishops who consecrated the Bishop of N. sent him. Each of those three or more bishops was sent by other three or more, and so on up to the bishops first sent by the Apostles. The Apostles were sent by our Lord Jesus Christ Himself, the chief Shepherd and Bishop of Souls.

This view is illustrated by the parable [John x. 1–17] which is read for the Gospel in the service for the Ordering of Priests. There is one fold, of which Christ is the one chief Shepherd. He is the door by which

all must enter; all who claim the office of Shepherd without bearing His commission and coming in the regular way through Him, are hirelings. "He that entereth in by the door is the shepherd of the sheep; but he that climbeth up some other way, the same is a thief and a robber."

To separate from the Church of England is to cause division or schism. Those who originate divisions are those who set up other places of worship than the Church. Korah and his company were such among the Israelites in the time of Moses. [Numb. xvj.] Jeroboam in later times made Israel to sin by worshipping at Bethel instead of at Jerusalem. He first committed schism by trying to separate the people from the temple worship at Jerusalem.

Schismatics are also called dissenters. They are schismatics as separating from the Church established by God; dissenters, as separating from the religion of the country. The chief sorts of schismatics or dissenters in England are Roman Catholics, Methodists, Independents, and Baptists.

A true member of the Holy Catholic Church in England is one who, having been baptized and confirmed, is a regular communicant of the Church of England, doing his duty to God and man in the station of life to which God has called him.

We pray for the Church in the Litany—"That it may please Thee to rule and govern Thy Holy Church universal in the right way, We beseech Thee to hear us, Good Lord."

We pray for the Church before the Queen, because the Church is that spiritual kingdom of Heaven, of which even kings and queens are members and subjects.

We also pray for the Church in the prayer for all conditions of men, in the collect after the commandments, and in the prayer for the Church militant.

We also pray in the Litany—"From all false doctrine, heresy, and schism, Good Lord, deliver us." And there is a special prayer for all who are not of the Church, on Good Friday, in the third of the collects for the day. It is especially used on that day because our Lord Jesus founded the Holy Catholic Church in His Blood shed upon the cross. [Acts xx. 28; Titus ij. 14.]

The Church has also the right and power to expel unworthy members. This is called excommunication, either temporary suspension from Church privileges, or total exclusion from them and from Christian burial after death. This is called in the Bible "delivering unto Satan," St. Paul twice, at least, excommunicating persons, [1 Cor. v. 3–5; 1 Tim. j. 20]; and though in these days of laxity of discipline, this sentence of greater excommunication from the Church is seldom used, it may be classed among those points of primitive discipline, the restoration of which might help to save souls "in the Day of the Lord Jesus."

V.—Doctrine respecting the Communion of Saints.

Saints are holy persons living in the Church on earth, or in the Church in Paradise, or in Heaven.

Communion is being united in one family, of which Christ is the head.

All who have been made members of the Church are not holy, as the field contained both wheat and tears [Matt. xiij. 25], and the net both good and bad fish

[Matt. xiij. 47], but only such as are holy have any part in the Communion of Saints. Communion is, in the family of Christ, what relationship is in the natural family. Distance does not destroy family relationship, nor does death; our dead relations being still of our family, though not among us.

So holy persons all over the world are bound together by the Communion of Saints. So also, saints in Paradise are still one family in Christ with saints on earth. Death, which is nothing else than the temporary separation of the soul from the body, can make no breach in that spiritual union which exists between Christ and all His members.

Natural relationship brings about union and love, so the Communion of Saints on earth is a bond of union drawing Christians together in love. Christians therefore never ought to think of themselves as standing alone, but as joined with others in the Body of Christ, standing in the ranks of a great army. So we pray not "My Father" but "Our Father," even when we pray in private; and our principal worship of God is "Common" Prayer. The Lord's Supper is the most holy act of Communion of Saints that we can engage in on earth.

All who are in Paradise are saints, and while the recollection of many has passed away, some of the most holy are kept in memory and honoured by the Church everywhere. But the greatest saints are those who have suffered and died for the sake of our Lord Jesus and the Faith. Those who died for the sake of the Faith are called *martyrs*, as St. Stephen. Others who have suffered, but not died for it, are called *confessors*, because they confessed Christ before men, and were

willing, though not actually called upon, to become martyrs for His sake.

In the Te Deum we sing, "The noble army of martyrs praise Thee," and "We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy precious blood. Make them to be numbered with Thy saints in glory everlasting."

We hold communion with these saints in Paradise, chiefly by means of the Holy Communion, which unites us to Christ, and through Him to His sainted members. They are honoured by having Churches dedicated to God in their names, and by having Festivals set apart to their memory.

The saints for whom days are set apart in the Church of England, with special services in the Prayer Book, are—

1. The Blessed Virgin Mary, the holiest of all created beings.

On February 2nd: Her Purification in the Temple. [Luke ij. 22.] On March 25th: The Annunciation, when the angel Gabriel came to tell her that she should be the mother of our Lord Jesus Christ. [Luke j. 26.]

2. St. John the Baptist, June 24th. Because he was the greatest prophet that ever existed, going before the face of the Lord to prepare His way. [Luke j. 76, vij. 26.]

3. The Holy Innocents, Dec. 28th. Because they were the first sufferers for our Lord under king Herod. [Matt. ij. 16.]

4. St. Stephen, Dec. 26th. Because he was the first martyr after our Lord's Death, Resurrection, and Ascension. [Acts vij. 59, xxij. 20.]

5. The twelve Apostles. Because they were all

martyrs or confessors for Christ, as well as the chief persons in His Church.

6. St. Paul and St. Barnabas. Because by their labours in preaching the gospel they earned the rank and title of Apostles.

7. The Evangelists, St. Mark, April 25th, and St. Luke, Oct. 18th. Because they were chosen to write two of the Holy Gospels, and both suffered martyrdom.

8. All other saints are kept in memory on All Saints' Day, Nov. 1st.

9. And the Holy Angels, on the festival of St. Michael and All Angels, Sept. 29th.

Three degrees of merit have been recognised in the testimony borne to Christ by His saints.

1. Martyrdom in will and in deed, as that of St. Stephen.

2. Martyrdom in deed, but not in will, as that of the Holy Innocents.

3. Martyrdom in will, but not in deed, as that of St. John.

The names of a great many saints of later times will be found in the Kalendar at the beginning of the Prayer Book, but they have no special service appointed for them, and being always printed in black ink are called, "Black Letter Saints' Days."

We do not pray to the saints; but we hope and believe that they still remember the Church on earth and pray for it, and that those who loved us upon earth love us still, and pray for us, now they are in Paradise.

In the Prayer for the Church militant we remember the Church in Paradise in these words, "And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give

us grace so to follow their good examples that with them we may be partakers of Thy heavenly kingdom."

The Church also prays for the departed in the Prayer in the Burial service: "That we, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory." And in the Prayer of Thanksgiving after Communion: "That we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion." The "other benefits" referring to blessings received from Christ's Passion by those who need no further "remission of sins," because they are in Paradise.

The most proper way of keeping Saints' Days is to keep them like Sunday, coming to Church and receiving the Lord's Supper as the bond of our communion with the departed. If we cannot do that, we should never pass them by without notice, but say the Collect for the Day in our Prayers at home.

VI.—Doctrine respecting the Forgiveness of Sins.

Sin is that which separates us from God.
Forgiveness is God's pardon of that sin.

God forgives sin through Jesus Christ our Lord, whose blood was shed for many for the remission of sins [Matt. xxvj. 28], and who, by dying on the cross, became a full and perfect sacrifice for the sins of the whole world. This remission of sins, purchased by His Precious Blood, is applied to man by means of His Church. Thus our Lord said to His Apostles: "As

my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." [John xx. 21–23.]

This power was given to the Church, not for the time of the Apostles only, but for all times. Christ's promise was, "Lo, I am with you alway, even unto the end of the world." [Matt. xxviij. 20.] Therefore, it was given not to the Apostles only, but to those also who should take their places in the Church after their deaths.

[St. Thomas was not present when the Apostolic commission was given: yet no one doubts that he had the same authority as the rest. This may illustrate the corporate authority of the whole Church from the commission given at first to ten persons only.]

None but God can forgive sins. Therefore, the priests of the Church do not forgive sins themselves, but minister the forgiveness of God, in His name, and by His authority.

God does not now speak to us Himself, but by His Church, to whose ministers He has given power and commandment to "declare and pronounce to His people, being penitent, the absolution and remission of their sins."

Sin is forgiven by God, first, in Holy Baptism. The Nicene Creed having this article in these words, "I acknowledge One Baptism for the remission of sins."

Even infants need forgiveness, not because they have sin, but because they are born sinners through their origin from Adam and Eve. Adam sinned, and lost the holiness in which God had created him. After the fall, he had children born to him, who were

therefore sinners like himself. Eve, and all who have borne children since, have borne them unholy, except the Blessed Virgin Mary.

This unholiness of our natural origin is called original sin. David alluded to it when he said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." [Ps. lj. 5.]

The Remission or Forgiveness of sin in the baptism of infants, who have themselves done no wrong, is therefore the forgiveness of this original sin, which God forgives by means of the baptism administered by the lawful minister.

When Christians grow up after this forgiveness, they commit sins themselves, and there is no second, but only "one, baptism for the remission of sins." But God forgives these later sins also by His Priests:

In absolution. To absolve means to loosen. Our Lord promised to His Apostles, "Whatsoever ye shall loose on earth, shall be loosed in Heaven." [Matt. xviij. 18.]

To have God's forgiveness by means of absolution, there is something necessary on our part, besides the words of absolution on the part of the priest,—

(1.) *Repentance* of our sins.

(2.) *Faith* in God's power and willingness to forgive.

Repentance is not an easy, but a very hard work, because we like to keep our sins better than to renounce them. It is made up of several things, for we must—

1. Be sorry for having sinned.
2. Leave off our sin.
3. Make up our minds not to sin again.

When we repent of our sins, we must also confess them. One way is, by means of the general confession, which

is used openly before the whole Church in daily morning and evening Prayer. Another way is, by confessing our sins privately before the minister of the Church only. In the general confession, we may do it by thinking while we are saying it of the particular sins which we have lately done; but if a person is not able to make a full and true confession of sin in this way, he should go to the priest to ask advice.

[Another form of confession is that in the Communion Service, which we use that we may be made more fit by absolution to receive the Lord's Supper.

There is also another occasion when confession should be made as a sign of real repentance—on a sick or death bed, that the sick person may be more fit to die. This is to be found in the service for the Visitation of the sick.]

To repent truly of some sins, we must also make amends to those against whom we have sinned. If disobedient to parents or masters, we must ask forgiveness. If dishonest, we must give back that which is not our own. If evil speakers, we must make amends to and ask pardon of those we have spoken against.

When we truly repent, and show our repentance in these ways, absolution given to us by God's priests gives us God's pardon of our sins.[6]

VII.—Doctrine respecting Resurrection and Everlasting Life.

The last two articles of the Creed are an expression of

[6] There is forgiveness also in the faithful reception of the Holy Communion, one of its objects being, that "we . . . . may obtain remission of our sins." The old

Belief in "the Resurrection of the Body, and the Life Everlasting."

Resurrection means rising again, or coming to life again. In the Nicene Creed the article is, "The Resurrection of the Dead." The souls of "the dead" are living. Therefore, the meaning of the Nicene Creed and of the Apostles' Creed is the same, though the one speaks generally of the dead, and the other of the bodies of the dead. This point is made still plainer in the Creed as printed in the baptismal service, where the words are, "The resurrection of the flesh."

This article of the Creed means, therefore, that the same bodies in which we are now living, and which will die and be buried in the grave, will be raised again at the Day of Judgment. How this can be we cannot tell. It is sufficient for us to know that Christ, by His mighty working, can subdue every particle of matter to His own laws, and can cause the scattered portions of our own dissolved bodies to be drawn together in a new union in a glorious resurrection. Thus the bodies of the dead will rise not only from the grave, but from any place where they may have been. In Rev. xx. 13 we are told that the sea will give up its dead.

When our bodies thus rise from the dead, it will be that they may be joined again to our souls, after which they will be no longer bodies that can die.

The object of the resurrection is, that both good

Liturgies have εἰς ἄφεσιν τῶν ἁμαρτιῶν as one of the benefits of the Holy Eucharist. St. Augustine says there are three ways in which sin is remitted; "in baptismate, in oratione" (referring to the petition in the Lord's Prayer, "Forgive us our trespasses"), "in majore humilitate pœnitentiæ." The Church does not hold that absolution, though the usual, is the sole channel of forgiveness.

and bad may be judged for the work which they have done in their bodies, as St. Paul says: "that every one may receive the things done in his body according to that he hath done whether it be good or bad." [2 Cor. v. 10.]

The living souls of the wicked are waiting for the Resurrection of their bodies in a place of pain and punishment; the living souls of the good are waiting in Paradise, as is shown by the Parable of the rich man and Lazarus. [Luke xvj. 19–31.]

The possibility of resurrection was shown by Elijah [1 Kings xvij. 17–23]; and Elisha [2 Kings iv. 32–36, xiij. 20, 21], who raised dead bodies to life. Our Lord showed its possibility at any time after death, by raising to life—

1. Jairus' daughter, just dead. [Luke viij. 41–56.]
2. The widow's son, about to be buried. [Luke vij. 11–15.]
3. Lazarus, four days in the grave. [John xj.]
4. The bodies of many saints which arose with our Lord Himself [Matt. xxvij. 52], some of whom must have been dead a very long time.

In the Old Testament the Resurrection of the Body was shown by the vision of Ezekiel in the valley of the dry bones [Ezek. xxxvij. 1–10], and was foretold by Job in these words: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." [Job xix. 25, 26.]

The risen bodies of the wicked will go with their souls into everlasting misery in hell; those of the good into an everlasting life of happiness in heaven.

It is because of the Resurrection of the Body that we bury the bodies of Christians with religious ceremonies and prayers in holy ground, the ground being made holy by the blessing of the bishop at the time of its consecration as a churchyard.

Persons excommunicated and persons who have—knowing what they did—committed suicide, are not buried with holy ceremonies, because they are shut out from God's promises of salvation. Unbaptized persons are also excluded, because the Burial Service is intended only for Christian burials.

The Psalms used in the burial service are the 39th and 90th, the Lesson is 1 Cor. xv. verse 20 to the end. The words beginning, "Man that is born of a woman hath but a short time to live and is full of misery," are those of a very ancient hymn used by the Christian Church at burials all over the world. The words used at committal of the body to the grave are—"Forasmuch as it hath pleased Almighty God of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ; who shall change our vile body that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself."

It is a mercy for the souls of the good to be taken to God, because they will be happier in Paradise than on earth. And it is a mercy even to the wicked that they are taken away from a place where they can add to their sins, and so to their future punishment.

"Earth to earth, ashes to ashes, dust to dust," refers

to God's own words in Genesis, "Dust thou art and unto dust thou shalt return." [Gen. iij. 19.] "Sure and certain hope of the resurrection to eternal life," does not mean certainty as to the person buried, but as to the general resurrection, and the rising again of all the good to heaven. The expression "vile body" is taken from Phil. iij. 21.

VIII.—Summary of Doctrine respecting the Holy Trinity.

"*Question.*—What dost thou chiefly learn in these articles of thy belief?

"*Answer.*—First, I learn to believe in God the Father, who hath made me and all the world.

"Secondly, in God the Son, who hath redeemed me and all mankind.

"Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God."

Although there are three Persons, there are not three Gods. The word "Trinity" expresses the three Persons in one God. The word Unity expresses the oneness of the Godhead, although it contains three Persons. Our blessed Lord first used these three names of the Persons in the blessed Trinity, when he charged His apostles to go and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost. [Matt. xxviij. 19.]

They are also mentioned in St. Paul's salutation—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." [2 Cor. xiij. 14.]

We cannot understand how three Persons are one God, but no more can we understand how soul and

body are one man. We must believe it because God tells it to us by His Church, and because it may be proved out of Holy Scripture. It is not likely that every one can prove it for himself, and therefore they ought to accept the teaching of wiser men who can. A religious truth which we must believe but cannot understand is called a mystery.

We are baptized in the name of the Blessed Trinity. We praise the Blessed Trinity, especially in the short hymn called the "Gloria Patri," which is repeated after every Psalm. We pray to the Blessed Trinity in the beginning of the Litany. We keep Trinity Sunday in special honour of the Blessed Trinity.

The Hymn called the Athanasian Creed is sung or said once every month on some festival as a more exact confession of our Christian belief in this mystery.

The first Person in the Holy Trinity is "God the Father, who made me and all the world."

"All the world" is expressed in the Apostles' Creed as "Heaven and earth;" and in the Nicene Creed as "all things visible and invisible." "Visible" means the world we see, "invisible" means the world we do not see. Among the things of the unseen world are Holy Angels, evil spirits, our own souls, Heaven, Paradise, and Hell. God made all the world out of nothing, nor is there anything of which He is not the Maker. Our word for making out of nothing is "Creation." We may not be able to understand all this, but we must believe it.

The second Person in the Holy Trinity is "God the Son, who hath redeemed me and all mankind." But although the second Person of the Holy Trinity is the Son of God the Father, yet God the Father and God the Son are "not two Gods, but one God."

To "redeem" means to *buy off*. We were sold to God's enemy the devil, and bought off by God the Son, who is our Lord Jesus Christ, becoming man and dying for us. God the Son therefore is not only God, but man. He always was God, but He was not always man, till He took our human nature, nearly 1900 years ago; now and for evermore He is both God and man. We cannot understand how this is so, but it is one of those mysteries which we are bound to believe.

The third Person in the Holy Trinity is "God the Holy Ghost, who sanctifieth me and all the elect people of God." God the Holy Ghost, the Holy Spirit, the Comforter, is as much God as God the Father and God the Son, and has never been any other than God.

"Sanctifieth" means "makes holy." "Elect" means "chosen," that is, Christians.

God the Holy Ghost does not sanctify all mankind, though Christ has redeemed all. He only sanctifies the chosen people of God, His new Israel. These He makes holy by dwelling in the Church and joining them to Christ—

1. In Holy Baptism.
2. In Holy Communion.

All who continue in this state of salvation are the elect people of God.

CHAPTER VII.

Christian Law.

INTRODUCTION.—*The Christian Obligation of the Decalogue.*

"*Question.*—You said that your Godfathers and Godmothers did promise for you that you should keep God's commandments. Tell me how many there be?

"*Answer.*—Ten.

"*Question.*—Which be they?

"*Answer.*—The same which God spake in the twentieth chapter of Exodus saying, 'I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage.'"

THE promise made for children by Godfathers and Godmothers at Baptism is contained in the following words of the Baptismal Service :—

"*Minister.*—Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

"*Answer.*—I will."

This promise is also enforced by the words of the exhortation at the end of the Baptismal Service, in which Godfathers and Godmothers are told they are to provide chiefly that their god-children shall learn the Creed, the Lord's Prayer, and the Ten Commandments in their native tongue. As the Creed is the foundation of all Christian Faith, and the Lord's Prayer the

foundation of all Christian Prayer, so the Ten Commandments are the foundation of all Christian Law and Duty.[1]

They were given in the first instance to the Jews. But most likely the things which are commanded and forbidden in them were also commanded and forbidden to all who went before the Jews, such as Jacob, Abraham, Noah, and the people who lived before the Deluge. They are as binding on Christians as they were on the Jews, because our Lord gave them as the foundation of Christian law; summing up their contents in the two great precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbour as thyself." [Matt. xxij. 37–39. Compare Matt. xix. 17–19; Luke x. 25–28.] He also taught that they are more strictly binding on Christians than on Jews, in His sermon on the mount. [Matt. v. 21-28.]

They were given by God Himself to Moses on two separate occasions. We read of the first occasion in Exod. xxxii. 15, 16: And that the tables of stone were the work of God, and that the writing was the writing of God graven upon the tables. The great importance of the law then given to men by God, is shown by its being said to be written by the "Finger of God," and

[1] The commandments are numbered as ten in all by God Himself. [Exod xxxiv. 28.] But the exact mode of division is not declared in the Bible. The Continental Churches and the Lutherans divide our first into the first and second, and unite our ninth and tenth into one. This division is very ancient, but our own seems to be most correctly in agreement with the exact number.

also by the thunderings and lightnings by which God manifested His Presence on Mount Sinai.

These first tables were given by God to Moses when he was fasting forty days upon Mount Sinai, while the Israelites were in the desert. They were destroyed by Moses in His great anger on finding that the people had begun to worship a golden calf for their God during his absence on the mount.

After this we read in Exod. xxxiv. 1, that the Lord said unto Moses, "Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou brakest."

And in Deut. x. 4, Moses tells the people that "God wrote on the tables according to the first writing the ten commandments which the Lord spake unto them out of the mount."

The second tables were kept in an ark, or chest of wood covered over with gold, and placed in the most holy place, of the Tabernacle first, and afterwards of the Temple. It is supposed that they were destroyed when Nebuchadnezzar destroyed the Temple, B.C. 586.

The two tables are represented to us by our two kinds of duty,—to God and man.

The first table is of the first four, the second table is of the six latter commandments.

The first four commandments answer to our Lord's words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." [Matt. xxij. 37.] The latter six to His words, "And thy neighbour as thyself." Those commandments come first which teach us our duty to God, because we

must love our neighbour for the sake of God; while in the New Testament the second table is most spoken of because if a man love his neighbour he must love God also. [1 John iv. 20, 21.]

The second table is enumerated in Rom. xiij. 9, and other places.

The first words which God spake were, "I am the Lord thy God."

The Israelites were God's chosen people. He had chosen them out of all the world to be the one nation of whom Christ should be born. In Exod. xx. 2, these words are added, "Which have brought thee out of the land of Egypt, out of the house of bondage."

Christians are also God's chosen people; as we say in the catechism, "Me and all the elect people of God."

God has brought them "out of the bondage of corruption into the glorious liberty of the children of God" by baptism [Rom. viij. 21], and "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." [Col. j. 13.] Our deliverance exceeds that of the Israelites; because,—

(I.) Their bodies only were captive, but our souls.

(II.) They were delivered from the tyranny of Pharaoh, we from that of Satan.

(III.) They were redeemed by strength of arm, we with the precious blood of Christ.

Therefore the words "the Lord thy God" apply more to Christians in every way than they did to the Jews. But because God is our God we are not at liberty to sin, but are the more bound to obey His commandments. "Being then made free from sin we become the servants of righteousness." [Rom. vj. 18.]

The ten commandments are all directed against sin, and by baptism we became dead to sin [Rom. vj. 2]; that is to say, bound not to live any longer therein. We could not by our own nature keep God's commandments, and therefore He gives us a new nature in baptism when we are made "new creatures." Even then we are not strong enough of ourselves, and God continues to give us strength in such ways as He has appointed through Jesus Christ our Lord. Yet with all this assistance, and after we have done our best, we shall not have been able to keep all the commandments in thought, word, and deed. So our Lord teaches us, "When ye shall have done all those things that are commanded you, say, We are unprofitable servants, we have only done that which it was our duty to do." [Luke xvij. 10.]

Therefore we need forgiveness for all that we have left undone, as well as grace to keep us from doing wrong. We shall be judged at the last day by the way in which we have kept the commandments. Those who have had grace given to them in baptism and by the holy communion, and yet have not kept the commandments, will be reckoned greater sinners than the heathen who never had any grace. Therefore of those who have most grace offered to them as children of God in the Church, most obedience to the commandments will be expected.

§ 1. *The True Worship of God.*

THE words of the First Commandment are, "Thou shalt have none other gods but Me."

The Israelites had just come out of Egypt and were going to Canaan. Among the Egyptians and Canaan-

ites many false gods were worshipped, and for this reason the commandment was given, forbidding the Israelites to worship false gods, though they should see many nations around them doing so.

The Israelites began to worship false gods very soon, almost immediately after they had lost sight of Moses, when he was gone to be forty days with God in the mountain.

In Exodus xxxij. 1, we read that, "When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, let us make gods which shall go before us."

Aaron accordingly made them a golden calf, which was most likely an imitation of an Egyptian false god called Osiris. God showed His great anger by threatening to destroy them, but they were saved by the intercession of Moses. [Exod. xxxij. 11–14.]

After the time of Moses, the Israelites were continually falling into the same sin. They worshipped a golden calf again in the time of Jeroboam. [1 Kings xij. 28.] In Elijah's days, we read of the worship of Baal [1 Kings xvj. 32], which was the same as that of the devil Beelzebub. [See 2 Kings j. 2.] There are still nations who worship false gods, as the Chinese, the people of India, and most savage nations.

This commandment is also meant for Christians, though they do not worship false gods in the same way. "The Lord thy God" means to them God the Father, God the Son, and God the Holy Ghost, Who are not three gods, but one God. St. Paul says about this, that there is "one Lord, one faith, one baptism," so that to us Christians this commandment teaches

that we must believe in and worship rightly one God in three Persons.

Atheists who believe that there is no God, and of whom the Psalmist speaks in Psalm xiv. 1, "The fool hath said in his heart, There is no God," sin against this commandment.

So do those [Pantheists] who say that God is everything and everything is God; that God is not a person, but what they call by the name of "nature."

The only true belief respecting God is that taught by the Church, and it is a great sin against God to break this commandment by believing otherwise than the Church teaches about Him out of the Holy Scriptures, in which He has revealed Himself. Our Lord was tempted by the devil to break this commandment. The devil said to Him, "All these things will I give Thee, if Thou wilt fall down and worship me," to which our Lord answered, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Matt. iv. 9, 10.]

As Christ was tempted to this sin, it is likely that we Christians, who are His members, shall be tempted also; and our Lord warns us that false Christs will arrive to deceive us, if they possibly can. [Matt. xxiv. 24.] To worship a false Christ would be to worship another God than the Lord our God. False Christs are called by St. John "antichrists." We might fall into the sin of worshipping a false Christ without *seeing* any particular person calling himself Christ, because any false religion represents Antichrist to us, though chiefly that which says that Jesus is not God. Therefore, wilfully to adopt any religion contrary to that of

the Holy Catholic Church, is to break the First Commandment.

The Jews break it who will not worship Jesus as God. The Mahometans (called "Turks" in the Collect for Good Friday), who set up the Antichrist Mahomet.

And many sects which call themselves Christians, break it by worshipping God otherwise than as He declares Himself to Christians—three Persons in one God.

We may also sin against this commandment by believing in fortune-telling; by trying to raise spirits, that they may tell us about the future; by seeking, through any supposed supernatural means, the knowledge of what God has not revealed. Because such things are seeking from others what God only can give, and so making gods of those who are not "the Lord our God."

§ 2. *Idolatry.*

THE words of the Second Commandment are, "Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments."

The ancient heathen had images to represent the sun, moon, and stars "in heaven above;" also images

of animals, as the golden calf, of things "in the earth beneath." The Egyptians had also images of crocodiles, of things "in the water under the earth." All of which they worshipped.

There are many millions among the heathen in India and China who do the same thing now. They are idolaters, and an image made for worship is an idol.

Ten of the twelve tribes of Israel became idolaters soon after Solomon's reign, from the time when Jeroboam set up the golden calves in Dan and Bethel, and God afterwards took away their country from them, so that they never inhabited it again.

In 2 Kings xvij. 16, we read that the Israelites "left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal."

Another instance of idolatry is told us by Daniel. When Nebuchadnezzar made a golden image, and ordered all his subjects to worship it, three Jews, who had been carried away captive to Babylon, of which Nebuchadnezzar was king, refused to do so; their names being Shadrach, Meshach, and Abednego; and God rewarded their obedience to the second commandment by preserving them in the midst of the fiery furnace. [Dan. iij.]

Before Christ's apostles preached the Gospel to the heathen, all the world except the Jews were idolaters.

St. Paul says that they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." [Rom. j. 23.] When St. Paul was at Athens, he found the city wholly given to idolatry [marginal

reading, "wholly given to idolatry," Acts xvij. 16.] And when he was at Ephesus, the town-clerk said, "What man is there that knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?" [Acts xix. 35.] In another city the heathen began to worship St. Paul and St. Barnabas, saying, "The gods are come down to us in the likeness of men, and they called St. Barnabas Jupiter, and St. Paul Mercurius," which were the names of two of the false gods of whom they made images to worship. [Acts xiv. 11, 12.]

All the Christians to whom St. Paul wrote his Epistles had been idolaters like the Ephesians except the Hebrews. Writing to the Thessalonians he tells them, "Ye turned to God from idols to serve the living and true God." [1 Thess. j. 9.] The people of England were idolaters at that time: it is thought that St. Paul turned them from idolatry to the true worship of God.

It would be a greater sin for us now to worship idols than it was in the Jews and heathens; because we know, better than they did, how sinful it is and how displeasing to God.

Making images simply is not wrong in itself, but making images for the purpose of worshipping them is wrong. Images or paintings of God, as God, are wrong, because the likeness of anything created cannot be taken as the likeness of God the Creator without dishonouring Him.

Images or paintings of our Lord Jesus are not wrong, because He took the likeness of men; He became man, and was known and seen as man, and is man still, as well as God, in Heaven: only it would be wrong to adore such images of our Lord.

Images of the Blessed Virgin, and of Saints, are not wrong in themselves; but it is wrong to adore them. At the same time paintings or images of our Lord, of the Virgin Mary, or of the Apostles, or of any Saints, should be looked upon with more respect than those of any ordinary persons. We should think it disloyal to break or destroy wantonly any representation of the Queen; so it is profane to show any wilful disrespect to images or paintings of our Lord and Saviour, or those of His Saints or Apostles.

The image of our Lord dying upon the cross or "the crucifix," is not generally used inside our churches, because it is supposed by some to have been worshipped by ignorant people. The image of the cross is used, not as the actual representation of the cross of Christ crucified, but as a sign or symbol of the Christian faith, and of our dependence on Christ for salvation.

Images, and paintings, and stained glass in churches, are placed there as Christian ornaments, to make God's House the more beautiful, and to remind us who come there to worship of the holy persons and events which they represent.

As the images of holy persons may not be worshipped, so neither may they themselves be. Our Lord was worshipped because He is God; but St. Peter would not let Cornelius worship him. He said, "Stand up, I myself also am a man." [Acts x. 26.] St. Paul and St. Barnabas would not let the people of Lystra worship them, but said, "Sirs, why do ye these things? We also are men of like passions with you." [Acts xiv. 15]. Angels have refused to be worshipped also. One of them said to St. John, "See thou do it not, for I am thy fellow-servant" [Rev. xxij. 9], which examples teach

us, that we may not worship men or angels but only God.

But there is danger of Christians falling into another sin different to idolatry. St. Paul says: Thou that abhorrest idols, dost thou commit sacrilege? [Rom. ij. 22.] Sacrilege is wilfully destroying, or treating as our own, that which is dedicated to God, such as churches, churchyards, the vessels for Holy Communion, or anything which has been offered to God for sacred use. It is a sin against this commandment, because God is "a jealous God." He will not have His honour given to another, nor that which is set apart for His service used for other purposes. In Daniel v. 3, we read of Belshazzar the king using at a feast the gold and silver vessels which had belonged to the temple at Jerusalem. In the end of the same chapter [ver. 30] we read, "In that night was Belshazzar the king of the Chaldeans slain."

The punishment of idolatry and sacrilege may not be felt immediately after the sin. God says in this commandment, "I the Lord Thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me." (That is, "hate" God by dishonouring Him; for to sin is not to love, and not to love is to hate.)

This dreadful threat belongs to all the commandments, but chiefly to the first and second, because sin against those is the greatest sin of all. It teaches us that false religion and sacrilege are sure to hurt others as well as ourselves.

There is also a promise added of mercy to those that love God and keep His commandments. This also belongs to all of them, but chiefly to the first two.

It teaches us that we please God by worshipping Him in the way that He has shown us, and by reverencing all that does honour to Him.

§ 3. *The Use and Abuse of God's Holy Name.*

THE words of the Third Commandment are—"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain."

This commandment is the same in every respect to Christians now that it was to the Jews of old.

The Name of God means any name by which God is known to us, such as, Jehovah; the Lord; God; the Blessed Trinity; the Father; the Son; the Holy Ghost; the Almighty; Providence; Jesus; Christ; the Son of Man; the Lamb of God. To take any of these or similar names in vain, is to disobey this commandment.

To take God's holy Name in vain is—1. To use It without reverence: 2. To use It profanely.

1. To use any name of God thoughtlessly or without meaning good by using It is to use It irreverently.

2. To use any name of God in jest or in anger, as when men swear by It, is to use It profanely. All cursing—calling down God's punishments on men—and all swearing—calling on God profanely—is against this commandment. So is all joking or profane talking about holy things, even if the name of God is not directly mentioned.

So our Lord interpreted this commandment when He said, "Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is His footstool," and so forth, in the Sermon on the Mount, [Matt. v.

34-37]; these that He mentioned being common forms of swearing by the Jews.

[Just as there are many colloquial expressions in use among all classes of people still, which are far from innocent, and are not unfrequently corrupted forms of very shocking oaths. Attention is drawn to this subject as fit for private instruction rather than for public teaching.]

The best way of obeying this commandment is to use the name of God seldom except in our prayers or in religious teaching or talking. St. James says, "Above all things, my brethren, swear not, neither by the heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay nay; lest ye fall into condemnation." [James v. 12.]

When saying the Name of Jesus we ought to make a special bodily reverence by bowing the head [Canon xviii., and Phil. ii. 9, 10], because it is the name of the Man who is God. We should do this not only when saying the Creed, but whenever the Name is spoken by others or ourselves.

Besides the oaths used in profane swearing, there is another kind of oath, which is not wrong if properly used; that is, when God is called to witness the truth of what we say. The words generally used are, "So help me God." But it is not right to use such oaths, except when called upon to do so by judges, or magistrates, or persons in authority. When any one is called upon to take an oath that what he says is the truth, he has to kiss a New Testament, as a sign that he is swearing by God's Holy Gospel.

To speak untruly after taking an oath to say the truth is called "perjury," which means false swearing.

It is a crime punished by the law, and a very dreadful sin against God's holy Name, which has been used. Therefore we must never swear anything of which we are not quite sure, for fear it should not be the truth, even though it seems to be.

Vows or promises made to God are oaths. We have all taken one—the Baptismal Vow; and this is renewed or repeated very solemnly at Confirmation.

The Bishop then says to each person to be confirmed, "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things which your godfathers and godmothers then undertook for you?" The person to be confirmed answers, "I do." The Bishop then says, "Our help is in the name of the Lord." Which words are like those used in taking an oath in a court of justice—"So help me God." This is therefore a solemn oath taken before God, that we will believe and do what we ought to believe and do as confirmed Christians.

When people are married the Church requires from both the man and the woman a very solemn oath, which is called giving and plighting of troth—that is giving and plighting of faith and trust. And the man, again, when he gives the ring to the woman says, "In the name of the Father, and of the Son, and of the Holy Ghost." Beside all other sin, therefore, to break the marriage vow is to commit the sin of perjury or swearing falsely in the name of God.

Bishops, Priests, and Deacons, at their consecration

or ordination, all take most solemn oaths to observe everything that is in the Prayer-book, and the two former to drive away all false doctrine and other errors. They are bound to do so therefore, and if they disobey the law of the Prayer-book, or omit to warn people against Heresy, and Schism, they break their oaths taken at ordination, or "Ordination Vows."

"The Lord will not hold him guiltless," means, The Lord will surely punish every one who takes His Name in vain, by using it irreverently or profanely, or by false swearing, and we learn from this threat that we ought to be very careful in our talk for fear that in the multitude of words there should be sin. [Prov. x. 19.]

Our Lord also says that, "Every idle word that men shall speak they shall give account thereof in the Day of Judgment. [Matt. xij. 36.] "Idle" here means not merely trifling, but wicked trifling. All prayers uttered with the lips only, while the thoughts are wandering, are also idle words. St. James, again, teaches how much care is necessary in what we say, in the third chapter of his Epistle, about the use of the tongue.

Especially care is necessary to speak reverently of God, Religion, Heaven, Hell, the Holy Bible, the Prayer-book, Holiness, Wickedness.

§ 4. *The Sabbath and the Lord's Day.*

THE words of the Fourth Commandment are: "Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and

thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

Sabbath means rest; Sabbath-day, a day of rest, The first time we read about it is in Gen. ij. 2, 3, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." The Fourth Commandment gives the same reason for keeping the Sabbath, adding, "Wherefore the Lord blessed the seventh day, and hallowed it."

It is appointed to be not *only* a day of rest, but also a day of holiness. "Remember that thou keep holy the Sabbath-day," which can be done by making it a day of special worship of God.

[The Sabbath was kept holy before the commandments were given. See Exodus xvj. 23].

The day of rest was kept on the seventh day, or Saturday, by the Jews; but since our Lord's Ascension it has always been kept on the first day of the week. This change from Saturday to Sunday was made by the Apostles [see John xx. 19-26; Acts ij. 1, xx. 7; 1 Cor xvj. 1, 2]; but it was most likely ordered to be made by our Lord Himself. He had said, "The Son of man is Lord even of the Sabbath-day" [Matt. xij. 8], and in the forty days that He spent with His Apostles between His Resurrection and Ascension, He spoke to them of the things pertaining to the kingdom of God [Acts j. 3]; and this change being so very important

an one, it is more likely that the Apostles made it by our Lord's direction than on their own authority.

The reason of the change was that our Lord rose from the dead on the Sunday, and His resurrection is the most important point to be remembered by Christians in its celebration. The name was also changed from Sabbath to The Lord's Day. The first Lord's Day was the first Easter Day; every Sunday therefore is a sort of Easter.

It may also be accounted as a day consecrated to the Holy Trinity; because God the Father, who created us, began His work of creation on the first day of the week; God the Son, who redeemed us, triumphed over sin and death, and began the new creation by His Resurrection on the first day of the week; and God the Holy Ghost, who sanctifieth us, came down, to abide with the Church for ever, on the first day of the week.

It should be a joyful feast day, not a day of sadness, gloominess, or fasting.

The first way in which we are to keep the Lord's Day holy is by not doing work on it, not because idleness is more pleasing to God than labour; but because most labour is for our own bodily gain, and we have six days for our own use to perform it in, while Sunday being set apart for God's service especially, we ought to do, not our own work, but His.

We are not bound to keep from all work on the Lord's Day. Necessary work and works of mercy are lawful; there are some things which must be done on Sunday, such as, preparing food [Matt. xij. 1], feeding and taking care of cattle [Matt. xij. 11, compare Mark ij. 27]; but we should take as much care as possible that such necessary work is done at times that will not

prevent us from coming to church, for the chief employment of Sunday should be the worship of God at church.

Especially confirmed Christians should receive the Lord's Supper on the Lord's Day as often as they can.

It is as much breaking the Fourth Commandment to stay away from church altogether on the Lord's Day, when we can go, as to do our own work then.

When we are not at church we should take care to avoid turning the day of *rest* into a day of *idleness*. Reading good books is one way; there are many books, and journals, and newspapers which may be read on other days that ought not to be read on Sunday. It is meant to be a cheerful day; therefore walking in the fields after church, and the visiting of relations who cannot see each other on other days is not wrong. Only if we do these things great care is necessary that we should not be led beyond what is harmless into what is sinful. The tendency of modern days is not to overstrictness; excursion trains and pleasure parties are organised, and recognised by the Legislature, so that for one case of overstrictness there are hundreds of overlaxity.

We should always remember that Sunday is a type of heaven; and that the proper way of spending Sunday on earth, is by spending it as all days will be spent in heaven, to God's glory and our own spiritual good.

§ 5. *Subjection to Parents and Superiors.*

THE words of the Fifth Commandment are: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

This is the first commandment of the second table

which teaches us our duty towards our neighbour ; that is, towards every one with whom we have anything to do.

Coming directly after those which show our duty to God, this commandment shows that our parents stand next to God Himself in their claim to our love and duty.

The worst way in which children could dishonour their parents would be by striking them, or cursing and swearing at them. In Exodus xxj. 15 we read, "He that smiteth his father or his mother shall be surely put to death," also "He that curseth—revileth—his father or his mother shall surely be put to death." [Verse 17.] Our Lord declared this to be a command of God. "For God commanded, saying, Honour thy father and mother, and He that curseth father or mother, let him die the death." [Matt. xv. 4.] By which we learn how very hateful a sin in the sight of God is any disrespect to our parents.

Christian children are as much bound to obey and honour their parents as those to whom God first gave this commandment. St. Paul says, "Children, obey your parents in all things, for this is well pleasing unto the Lord" [Col. iij. 20], and again in Eph. vj. 1, "Children, obey your parents in the Lord : for this is right," and then he repeats this Fifth Commandment. We should obey our parents next to God, and honour them more than any other persons. We should obey them as long as we live with them ; boys, until they are grown up to be men ; girls, until they are married. We should honour them as long as we live.

In the Old Testament Joseph is an example of a son honouring his father. Though he was all but king of

Egypt, and his father only a private man, Joseph treated Jacob with the greatest respect. [Gen. xlvj. 29.]

Solomon also when he was in all his glory, rose from his throne, and bowed himself before his mother. [1 Kings ij. 19.] The same Solomon teaches us in Proverbs: "My son hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck. [Prov. j. 8.]

But the highest example of obedience to parents is that of the Holy Child Jesus. Though He was God, He was subject to His earthly parents [Luke ij. 51], and we do not read otherwise than that He was subject to His mother, until He was thirty years old.

Besides loving and honouring we are also bound to succour our parents. "To succour," means to assist them, especially by providing for their support and comfort in their old age. This is a natural duty as well as a Christian one, because when we were unable to provide for ourselves they did so for us; so ought we to do for them.

The promise joined to this commandment is, "That thy days may be long in the land which the Lord thy God giveth thee." The land God gives to Christians is the inheritance of the kingdom of heaven.

This commandment teaches us to honour and obey others besides our parents. In the summing up of our duty to our neighbour, it is explained thus, "To honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters."

St. Peter bids Christians, "Submit yourselves to every

ordinance of man for the Lord's sake, whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers and for the praise of them that do well." [1 Pet. ij. 13, 14], and in verse 17, "Honour all men; love the brotherhood. Fear God. Honour the king." The reason why we are to submit to and honour kings and queens, is not because they are chosen by men, but appointed by God. St. Paul's teaching is, "The powers that be are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God." [Rom. xiij. 1.] Therefore disobedience to the Queen is a sin against God.

We pray in the Litany to be delivered from it: "From all sedition, privy conspiracy, and rebellion, Good Lord, deliver us." Sedition means making discontent: privy conspiracy is secret plotting; rebellion is open resistance. As it is our duty not to do anything against the Queen, so it is our duty to do all we can to support her authority.

We pray for her in all the services of the Church, especially in the Collect after the commandments, where we ask "that we may faithfully serve, honour, and humbly obey her in Thee and for Thee." These last words specify the limits of obedience to lie in all things that are lawful before God. If we were ordered by our rulers to do anything sinful, as to use some false worship, it would be our duty to obey God rather than man. But such things are not likely to happen now, because the Queen and all our rulers desire the good of the people as much as we do ourselves. "All that are put in authority under her" are such people as judges, magistrates, officers, soldiers, police constables,

&c. We must obey them in their respective offices, because they represent the Queen, and to resist them is to resist her. We must not be disobedient to our rulers because we think they are not so good as they ought to be. It is our own duty, not theirs, that we have to take care of. Their duty is to rule, ours is to obey, wherever we are not called to be rulers.

We also owe respect and obedience in spiritual things—things belonging to the Church—to our spiritual pastors. A pastor means a shepherd. As shepherds lead sheep to their pasture and home to their fold, so clergymen lead Christians on the way to heaven. We must "submit ourselves to our spiritual pastors," not as being in authority under the Queen, but under God. They are set over us by God to help us in everything connected with our souls; to pray for us; to instruct us; to give us God's grace by means of the Sacraments. St. Paul says that we ought to esteem them very highly for their works' sake. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." [Heb. xiij. 17.] Not merely because they are gentlemen, or because they are learned, but because they are God's ministers, Bishops, Priests, and Deacons.

This commandment also enjoins wives to submit to their husbands "as unto the Lord." [Eph. v. 22.] It also commands servants to honour and obey their masters and mistresses; of which latter obedience St. Paul says, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." [Eph. vj. 5.]

We are also "to order ourselves lowly and reverently

to all our betters." Our betters are our superiors in wealth and rank; because God has placed all men in the station of life in which they are, making some rich and some poor.

We ought especially to respect those who are older than we are.

Children are called upon to obey this commandment chiefly by obedience—1. To parents; 2. To teachers.

§ 6. *Sins of Violence.*

THE words of the Sixth Commandment are, "Thou shalt do no murder." The first instance of murder which we read of in the Bible, is the death of Abel who was killed by his brother Cain. [Gen. iv. 8.] God called Cain to account for his brother's death, and punished him by setting a mark upon him, showing his displeasure against the sin.

After the Flood, God said to Noah, "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." [Gen. ix. 5, 6.]

"At the hand of every beast," means that if a man is killed by a beast, that beast should be put to death. So no animal should be suffered to live after it has caused any man's death, as a vicious horse or bull often does.[2]

It is as much murder to take away one's own life as it is to kill another person; because the commandment is not, "Thou shalt not murder another," but "Thou

[2] Until late years animals which had so caused death were redeemed by a payment called "deodand," in its simple form an offering to God of the value of the animal. This illustrates the principle in the text.

shall do *no* murder." Self-murder is called suicide. To commit suicide is therefore to die in dreadful sin; and there can be little hope of salvation for a person so dying, because there is no room for repenting of his sin after death. It is not always, or often, that madness leads persons to self-murder, but passion, fear of shame, and unbelief in a future life.

It is not breaking the sixth commandment for those in authority to take away the life of a murderer; because God Himself has appointed this to be done in the words, "Whoso sheddeth man's blood, by man shall his blood be shed."

Nor is it murder to kill a person in self-defence, as it is our duty to preserve our lives if we can. But it is such a dreadful thing to take the life of another, that we should try to save our own life without doing it.

It is not wrong for soldiers and sailors to kill the enemies of their country in battle. St. John the Baptist did not require soldiers to renounce their calling [Luke iij. 14], nor did Christ during His ministry. They do not fight on their own responsibility, but on that of their rulers. No one is obliged to be a soldier or sailor, but if a man becomes one, he is bound to put his own life in danger, and to take the lives of others, when ordered to do so.

It is not even his duty to find out whether he is fighting in a just cause, but to be obedient to those who are set over him. Hence it is the duty of soldiers and sailors to fight in battle, and to kill, though it would be a sin in them if they were to do it for any one else than their Queen and country. A good soldier or sailor will at the same time try to save life, whenever he can do so without acting against his duty.

Though war is under certain circumstances lawful, we should never like it or wish for it. And so we pray God in the Litany "From battle and murder, Good Lord, deliver us."

To cause a person's death wilfully is as sinful as to kill him ourselves.

To cause a person's death accidentally is not in itself a sin, but is very likely to be so, if by proper care the accident could have been prevented. As, for instance, if by negligence any railway servant should cause the death of persons on a railway; or if any servant or other person should cause the death of a child by leaving it carelessly in a position of great danger. Though neither of these would be punished by the law of the land as murder, yet they would be sins before God, and would require bitter and deep repentance before the person, so causing death, could hope for pardon.

We must, therefore, be careful never to put our own lives or those of others in danger through neglect of our duties.

Besides forbidding murder the Sixth Commandment forbids all malice and hatred in our hearts. St. John says, "Whosoever hateth his brother is a murderer." [1 John iij. 15.] Our Lord had said nearly the same thing in His sermon on the Mount. "Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment." [Matt. v. 21, 22.]

We pray in the Litany: "From all hatred and malice, Good Lord, deliver us." And persons who shew

hatred and malice are to be refused Holy Communion, according to the third rubric before that service.

Our Christian duty as to this commandment is more fully expressed by St. Paul. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Eph. iv. 31.]

It teaches children to be kind to all around them; to avoid being angry and passionate, for fear their anger should lead to even worse sins; not to hate any one; not to seek revenge for injuries; to forgive those who trespass against them.

In the Sermon on the Mount our Lord said: "Blessed are the peacemakers, for they shall be called the children of God." [Matt. v. 9.]

§ 7. *Sins of Lust, and Holy Marriage.*

THE words of the Seventh Commandment are, "Thou shalt not commit adultery."

The explanation of it given in the Catechism is, "to keep my body in temperance, soberness, and chastity." But we may best put this commandment into words that will suit all persons, young and old, by using those of our Lord, "Blessed are the pure in heart, for they shall see God." [Matt. v. 8.]

[*Adultery* is the intercourse of a married person with a man or woman other than the married person's husband or wife: or of an unmarried person with one that is married.

Fornication is the intercourse of two unmarried persons.

To children these words may be explained, and the sins which they express, as (1) treating another person's husband or wife as if they were one's own : and as (2) persons being as man and wife to each other who are not married to each other.

The Christian sense of the commandment is explained by our Lord in the Sermon on the Mount : "Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. [Matt. v. 27, 28.]

Both our Lord's words and the words of the commandment apply equally to men and to women.

St. Paul condemns sins of lust in 1 Cor. vj. 15-20, on the ground that the body of Christian people is the Temple of the Holy Ghost, and that to defile the individual body is to defile part of the temple in which the Holy Ghost dwells. [Compare 1 Cor. iij. 16, 17.] And in the same passages he also condemns them as defiling the members of Christ, which are joined with Him, "He that is joined to the Lord is one spirit."

In 2 Tim. ij. 22, St. Paul gives a general precept against such sins, in the words, "Flee also youthful lusts." St. Peter also exhorts in 1 Peter ij. 11, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."]

To be "pure in heart," it is necessary to avoid even thinking of what is not pure, and all immodest words and looks must be shunned, as well as immodest actions. Things which are not unlawful in themselves often become unlawful by circumstances : and this must be borne in mind especially with reference to sins

of impurity. Thus theatres and music halls may in themselves be perfectly lawful places of amusement, but immodest dancing, and the presence of immodest persons, often make them places where a great deal of sin may be suggested, and a great deal even of actual temptation incurred.

The same may be said of many books of poetry, and many novels: the sensationalism of both mostly depending on some form of sensualism.

The Seventh Commandment corresponds with the Baptismal Vow, to renounce all the sinful lusts of the flesh.

There is a prayer in the Litany which bears upon it, "From fornication, and all other deadly sin, Good Lord, deliver us."

"They which do such things," says St. Paul, "shall not inherit the Kingdom of God." [Gal. v. 21.]

God ordained Marriage as a remedy against the sin forbidden in the Seventh Commandment.

It was originally instituted by God "in the time of man's innocency," that is, before Adam and Eve had sinned: and it was recognised as an institution of His Kingdom by our Lord, when He "adorned and beautified it with His Presence and first miracle that He wrought, in Cana of Galilee."

Christian marriage is to be looked upon, not only as a union of man and woman for the sake of love, and of having children to continue the race of mankind, but also as a union of Christian people in the kingdom of Christ, and a means by which children of God are added to that kingdom, both in earth and in Heaven. And hence Christian marriage is called Holy Matrimony.

St. Paul speaks of it as a mystery, using a word which is the same as "sacrament." "This is a great mystery, but I speak concerning Christ and the Church." [Eph. v. 32.] The whole passage, from verse 22nd to verse 33rd, being a homily respecting the Christian position of those who are "married in the Lord," [1 Cor. vij. 39], that is, those who are married in Christ's kingdom, with the blessing of Christ the Lord's authorised ministers.

Marriage by a Registrar, or "Civil Marriage," is effected in the following manner:—In the presence of the Registrar and two or more witnesses, "each of the Parties shall declare, 'I do solemnly declare, That I know not of any lawful impediment why I, *A. B.*, may not be joined in Matrimony to *C. D.*' And each of the Parties shall say to the other, 'I call upon these Persons here present to witness that I, *A. B.*, do take thee, C. D., to be my lawful wedded Wife [*or* Husband].'" [6 and 7 Will. IV., cap. lxxxv., § 20.]

The Registrar is required also to be present at all Marriages in Dissenting Chapels, and the above words, so used, alone make such marriages lawful.

There is nothing whatever in civil marriages to constitute them Christian marriages. Heathens, or Jews, or Mahometans, or people of no religion whatever, may be married in this manner, and their unions would be as lawful civil unions as those of any other persons so married.

But marriages in church (where the Registrar is not required to be present) are both Civil Marriages and Holy Matrimony, the union of persons who are married by the law of God, "in the Lord," as well as by the law of man.

There are certain relationships by blood and by marriage—called relationships of Consanguinity and Affinity—within which persons are forbidden to marry each other. These are stated in the "Table of Forbidden Degrees." It is forbidden, for example, to marry a niece or a nephew, a brother-in-law or a sister-in-law. Such marriages are forbidden by the law of the land: and persons pretending to be married, and being so related, are sinning against the Seventh Commandment.

§ 8. *Sins of Dishonesty.*

THE words of the Eighth Commandment are: "Thou shalt not steal."

They are explained in the summary of the Commandments by the words, "To be true and just in all my dealings: to keep my hands from picking and stealing."[3]

Stealing is punishable by the law of the land; but there are many acts of dishonesty which do not come within the reach of human law, and are yet sins against the Divine law of this Commandment. As there are also many acts which are known to come within the reach of human law, and yet are commonly considered (but wrongly) to be no great transgressions against the law of God.

But all dishonesty and all unfairness in dealings between man and man are forbidden by the words, "Thou shalt not steal."

[3] "Picking" seems to be equivalent to "Pilfering" or petty robbery. Yet the word appears in association with burglary and robbery from the person, in the phrase "picking a lock" and "picking a pocket."

The following are transgressions against this Commandment such as are likely to occur among people in modern times :—

(1.) It is dishonest to gain anything by what another person has stolen ; or by what another person has come by in any dishonest way.

(2.) It is dishonest to cheat in buying or selling. As by selling anything for good which is known by the seller to be bad, through adulteration or any other circumstance which makes it inferior to what it is said to be. As by taking more for anything than is known to be a fair price. As by using unjust scales, weights, or measures, of which it is said in Prov. xj. 1, "A false balance is abomination to the Lord." As by undervaluing anything for the sake of getting it cheaper than its fair price, of which it is also said in Prov. xx. 14, "It is naught, it is naught, saith the buyer ; but when he is gone his way, then he boasteth."

(3.) It is dishonest to keep back taxes which are lawfully due. As by making out our income to be less than it really is, for the sake of lowering the amount of Income Tax. As by refusing to pay tithes, church-rates, or any other tax of the kind which is intended for the service of God ; even if it cannot be recovered by law. Thus our Lord says, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." [Matt. xxij. 21.] And St. Paul says, "Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom." [Rom. xiij. 7.]

(4.) It is dishonest to get money or money's worth on any false pretence, as Gehazi did [2 Kings v. 20-27 ;] or the unjust steward in the parable. [Luke xvj.

1-7.] Of a similar nature was the sin committed by Ananias and Sapphira when they sacrilegiously misrepresented the value of the land which they gave up for God's service, and kept back part of the money for which they had sold it. [Acts v. 1-11.]

(5.) It is dishonest for masters to give servants less than their due wages. And it is equally dishonest for servants to give their masters less work than is due, or to waste their master's time. [James v. 4; Col. iv. 1; iij. 22-25.]

(6.) It is dishonest to borrow and not to pay. "The wicked borroweth and payeth not again" [Ps. xxxvij. 21]; not to pay our debts when we can; "Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee" [Prov. iij. 28]; or to run in debt when we know that we shall not be able to pay for what we profess to buy.

By this commandment we are forbidden: (1.) To be dishonest ourselves. (2.) To encourage others in dishonesty. (3.) To gain by the dishonesty of others. (4.) To conceal the dishonesty of others.

If we have at any time been tempted to break the Eighth Commandment it is our duty to make amends, if possible, to the person towards whom we have been dishonest. Thus Zacchæus said, "If I have taken anything from any man by false accusation, I restore him fourfold." [Luke xix. 8.] If restitution cannot be made to the person defrauded, it should be made by almsgiving to the poor. [Eph. iv. 28.] But it not unfrequently happens that persons who repent of former dishonesty are quite unable to make restitution in any way however much they may desire it; and such

inability is part of the bitter fruit and punishment of the sin.

The best ways to avoid temptations to transgressions against the Eighth Commandment are—(1) Never to live in idleness; (2) Not to go in debt for more than we have good reason to think we can pay; (3) Not to live above our station in life, spending more than we can well afford.

§ 9. *Sins of False Witness.*

THE words of the Ninth Commandment are, "Thou shalt not bear false witness against thy neighbour;" which are explained in the summary of our "duty to our neighbour," as requiring each one of us, "to keep my tongue from evil-speaking, lying, and slandering."

The most direct form in which the sin of false witness is committed, is by one person declaring what is untrue against another before a judge or magistrate when the person so declaring has taken an oath to tell "the truth, the whole truth, and nothing but the truth."

This form of false witness is perjury, which is forbidden in the Third Commandment as a sin against God, and in the Ninth Commandment as a sin against our neighbour.

It was this kind of false witness which was brought against our Lord when His words were misrepresented at the time of His trial before the High Priest, [Mark xiv. 56-60], and which had been prophesied in the Psalm, "False witnesses did rise up; they laid to My charge things that I knew not." [Ps. xxxv. 11.] In Prov. xix. 5, it is declared, "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

But the Ninth Commandment not only forbids per-

ury against our neighbour; it also forbids us to say anything of another person which we know to be untrue; as, for example, to misrepresent his character, by saying or suggesting that he is dishonest or intemperate, when we know that he is honest and sober.

Such false witness is slander. It is wrong to bear such false witness either openly or secretly, in jest or in earnest. In Ps. cj. 5, it is written, "Whoso privily slandereth his neighbour, him will I destroy." And in Exod. xxiij. 1, it is commanded, "Thou shalt not raise a false report."

If it is our duty to speak about the sin of others, we should take great care to speak within the truth, and not to make them out worse than they are. If it is not our duty, it is best to say nothing, or as little as possible about them. [Matt. vij. 1–5.]

We should not willingly listen to evil-speaking of others any more than we should speak evil of them ourselves; for by encouraging it we are making ourselves partakers in the sin. It is also our duty to correct any false accusations made against a person when we have proof that they are false.

If persons have borne false witness against ourselves, it is our duty to forgive them in the spirit of our Lord's words, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." [Matt. v. 44.] And it is in such a spirit that the prayers of the Litany are framed; "That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts, We beseech Thee to hear us, Good Lord." "From envy, hatred, malice, and all uncharitableness, Good Lord, deliver us."

§ 10. *Sins of Wrong Desire.*

THE words of the Tenth Commandment are, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his." In the summary of our duty to our neighbour in the Catechism this is explained in the words, "Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

There are several conspicuous examples of covetousness and its consequences recorded in Holy Scripture.

Gehazi coveted the wealth of Naaman, [2 Kings v. 20-27]; his covetousness leading him into telling an untruth to Naaman for the sake of getting the money and goods, and to Elisha for the sake of keeping what he had got. God punished these sins by making him a leper, and the Jews have a tradition that the words, "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever," have been literally fulfilled to the present time.

Ahab, king of Israel, coveted the vineyard of Naboth, [1 Kings xxj. 1-4]; his covetousness leading him to partake in the sin of murder. [1 Kings xxj. 5-16.] God punished the sin of Ahab according to the words of Elijah, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." [1 Kings xxj. 19; xxij. 38; 2 Kings ix. 36.]

Judas, one of the twelve Apostles, was a dreadful example of covetousness, since this sin led him to the great wickedness of betraying our Lord to death for

thirty pieces of silver. [John xij. 6; Matt. xxvj. 14-16, 47-49.] These sins also led him to commit the further sin of self-murder or suicide, [Matt. xxvij. 3-5; Acts j. 16-20]; and St. Peter speaks of him as if his repentance had thus been of no avail, and he had been altogether lost, saying that he had gone to "his own place." [Acts j. 25.]

Our Lord gave a special warning against this sin in the words, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." [Luke xij. 15.] He also spoke against it the parable of the Rich Fool [Luke xij. 16–21], immediately after this warning, to show that over fondness of money or possessions is as much covetousness as the desire for that which belongs to others.

St. Paul says that covetousness is idolatry, [Col. iij. 5; Eph. v. 5]; as our Lord had said, "Ye cannot serve God and Mammon." [Matt. vj. 24; compare Luke xvj. 9.] For a covetous man makes a god of his money and his goods, and is often found to commit other sins for the sake of gratifying his desire for wealth. Hence Prov. xxviij. 22 says, "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him," the poverty, that is, of which our Lords speaks, when He says, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" [Mark viij. 36.]

The best remedy against covetousness in the case of those who are rich, is that set forth in Ps. lxij. 10, "If riches increase, set not your heart upon them."

But covetousness is also a temptation to which the poor as well as the rich are liable; for the poor may

envy the rich their money, their luxuries, or their comforts. To them, therefore, as well as to the rich, the words of St. Paul are given as a warning against this sin: "They that will," or wish to, "be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." [1 Tim. vj. 9, 10.]

Some of the evils which spring from love of money, or undue desire for more than one possesses, are law-suits and quarrels; unfair dealing; working or keeping shops open on Sundays; overworking those who are in one's employment; overworking one's self so as to have no time for religion; mean and grasping habits; dislike to almsgiving. But St. Paul sums up all when he says, "The love of money is the root of all evil." [1 Tim. vj. 10.]

The Collect for St. Matthew's Day is a suitable prayer for grace to avoid the sin of covetousness: "O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*"

People often fall into the sin of covetousness through not being content with the state of life to which God has been pleased to call them. Against such discontent Holy Scripture contains several warnings. Thus St. Paul says, "Let your conversation," or manner of life, "be without covetousness; and be content with such things as ye have." The reason for which he adds in the words of God, "For He hath said, I will

never leave thee, nor forsake thee." [Heb. xiij. 5.] So our Lord had said, "Your Heavenly Father knoweth that ye have need of these things." [Matt. vj. 32.] Thus again, St. Paul says, "Godliness with contentment is great gain," [1 Tim. vj. 6], as if we could not have true godliness without contentment.

The best rule of life for those who are tempted to break this commandment is that of 1 Thess. iv. 11: "Study to be quiet, and to do your own business, and to work with your own hands."

To which may be added the prayer of Agur, "Give me neither poverty nor riches, feed me with food convenient for me: lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." [Prov. xxx. 8, 9.]

A prayer for such contentment may also be found in the Collect for the Eighth Sunday after Trinity: "O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*"

CHAPTER VIII.

Christian Prayer.

"*Catechist.*—My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

"*Answer.*—Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

"*Question.*—What desirest thou of God in this prayer?

"*Answer.*—I desire my Lord God our heavenly Father, who is the giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore, I say, Amen, So be it."

THE grace of God, that is to say, the help of God, being necessary for true faith and true obedience, it is not sufficient to have a knowledge of what we ought to believe and do, nor a disposition to believe

and obey, but help must be sought from God by Prayer. Hence no one can live a Christian life without Christian Prayer, and the pattern of all Christian Prayer is the Lord's Prayer.

In this pattern of prayer there are four principal divisions :—(1.) An act of worship ; (2.) Prayer for the perfect fulfilment of God's work and will ; (3.) Prayer for bodily things ; (4.) Prayer for spiritual things.

But to understand the Lord's Prayer aright, it is necessary to know something about Prayer in general, what it is, and why we use it.

§ 1. *The Use of Prayer.*

PRAYER is speaking to God, either with the voice or with the thoughts alone. The most complete act of Prayer is that which has an inward part in the work of the soul, and an outward part in the work of the body. The soul thinks the prayer, with proper feelings of penitence, longing, and love of God. The body kneels down in humility and speaks words of prayer with the mouth. But when a person is unable, from any circumstances, to kneel or to speak, even a praying thought—such as the thought, "Thy will be done," or, "Lord, have mercy upon me,"—is such a prayer as God will hear and answer.

There are several reasons why mankind prays, and always has prayed, to God.

1. Because prayer comes naturally to the heart of man. We believe, by instinct and without arguing out the subject, that there is a God Who governs the world, and that things are obtainable from Him which

are not to be obtained otherwise. And, just as the child asks naturally, without being taught to ask,—has its own way of asking even before it can speak,—so mankind has a natural inclination to ask God for help in danger or necessity, even although God may be thought of by them in very wrong ways, as an idol, or worshipped in some other manner that is contrary to His will.

2. Men have always believed that Prayer to God has been heard and answered by Him. This belief has been entertained by people in every country and in every age. Generation after generation has lived and died in this belief, finding a refuge and consolation in prayer, and have handed down their belief in its efficacy to those who came after them. Thus Prayer is used because mankind has found *by experience* that Prayer is useful.

3. Christians pray because, irrespectively of any advantages to be gained from its use, they find Prayer laid down as a duty in Holy Scripture, sometimes in words of direct command; and at others, in words that take the duty for granted, as if God knew that it had been laid down, past all doubt, in one way or another, as a duty.

Thus, in Gen. iv. 7 God says to Cain, "Shalt thou not be accepted?" And Cain and Abel both offered sacrifices, which were acts of prayer, in the earliest age of the world.

In patriarchal times, God said to the three friends of Job, "Go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept." [Job xlij. 8.] In later times still, prayer was part of the general religious

system of the Jews. We have instances of *private prayer*, as in Samuel's words to Saul, "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you," [1 Sam. xij. 23]; and of *public prayer*, as at the dedication of Solomon's Temple [1 Kings viij. 23–53]; and during the fast proclaimed in the days of Nehemiah, after the return from the captivity. [Neh. ix. 5–38.]

In the New Testament we find that St. John the Baptist taught his disciples to pray, and that one of the earliest requests made to Christ on the part of His disciples was, that they also might be taught how to pray. [Luke xj. 1.] Jesus set them an example in this respect by his own habit of frequent and long-continued prayer. We read that once "He went out into a mountain to pray, and continued all night in prayer to God." [Luke vj. 12.] He also constantly insisted on this duty, "Pray to thy Father which is in secret." [Matt. vj. 6.] "Watch and pray, that ye enter not into temptation." [xxvj. 41.] "Men ought always to pray and not to faint." [Luke xviij. 1.] "Watch ye therefore, and pray always." [xxj. 36.]

These injunctions were diligently obeyed by the first Christians. The time between the Ascension of our Lord and the Day of Pentecost was spent by the Apostles and others "with one accord in prayer and supplication." [Acts j. 14.] While St. Peter was in prison, "prayer was made without ceasing of the Church unto God for him." [Acts xij. 5.] When St. Paul took leave of the elders of Ephesus at Miletus, "he kneeled down and prayed with them all." [Acts xx. 36.]

The Apostles likewise enjoined on others what they

practised themselves. St. Paul says, "Continue instant in prayer." [Rom. xij. 12.] "Pray without ceasing." [1 Thess. v. 17.] "I will therefore that men pray everywhere." [1 Tim. ij. 8.] St. James: "Is any among you afflicted? let him pray." [James v. 13.] St. Peter: "Be ye therefore sober, and watch unto prayer." [1 Peter iv. 7.]

Our Lord guaranteed the universal *efficacy of prayer* in these words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matt. vij. 7.] The Bible abounds in instances of the fulfilment of this promise. Abraham prayed for children, and God gave him Ishmael. [Gen. xv. 3, 4.] When the Israelites were being consumed by fire, "Moses prayed unto the Lord, and the fire was quenched." [Num. xj. 2.] When the Israelites were being destroyed by the pestilence, and David prayed to God for its removal, He said to the destroying angel, "It is enough; stay now thine hand." [2 Sam. xxiv. 15–17.] Elijah "prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." [James v. 17, 18.] In answer to Hezekiah's prayer during sickness, God said, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee." [2 Kings xx. 5.]

§ 2. *Objections to Prayer.*

In spite of all this, some persons have objected to prayer, and have attempted to prove its uselessness and unreasonableness, for the following reasons:—

1. Because, as a matter of fact, in innumerable cases, the things prayed for are not granted.

This proves not God's unwillingness or inability to answer prayer, but either our own want of faith in praying, or a knowledge on God's part that the object prayed for is better withheld than granted.

(2.) If God has ordained all events, no prayer can alter His will.

This objection springs from the forbidden desire and hopeless wish to understand the deep mysteries of God. It is partly answered by saying that, when God gives what is prayed for, gifts so bestowed are themselves to be regarded as part of the foreordained course of events, and that prayers themselves are among the circumstances which God has foreordained.

(3.) If God knows everything, it is useless to inform Him of our wants.

This objection also depends for its solution on a knowledge, not vouchsafed to man, of the mysteries of God. It is enough for us that the law of prayer and the fact of God's omniscience are both revealed. Our Lord said to His Apostles, "Your Heavenly Father knoweth what things ye have need of before ye ask Him" [Matt. vj. 8]; but He at the same time taught them to pray, "Give us this day our daily bread." [Matt. vj. 11.]

§ 3. *The Lord's Prayer.*

THE pattern prayer which our Lord gave to His disciples, and through them to all Christian people, was repeated to them by Him on two several occasions.

The *first* time was at the beginning of His ministry,

when He was teaching the multitude what is the true nature and character of prayer in His Sermon on the Mount [Matt. vj. 5-15], when He said, "After this manner pray ye;" giving it to them as a perfect example of the terms in which Prayer ought to be offered.

The *second* time was near the time of His crucifixion, when He was speaking to a small number of His disciples, and after He Himself had been praying, "When He had ceased, one of His disciples said, Lord, teach us to pray, as John also taught his disciples." Then He bade them use the exact words of the prayer already given to them, "And He said unto them, When ye pray say, Our Father . . . ." [Luke xj. 2-4].

The Lord's Prayer is not mentioned at length any where else in the New Testament, but there are several expressions in the Epistles which seem to show that it was habitually used by the Apostles, as when St. Paul wrote, "We have received the spirit of adoption, whereby we cry, Abba Father" [Rom. viij. 15; Gal. iv. 6]; and also when St. Peter spoke of "calling on the Father" [1 Peter j. 17].

From many Christian writers[1] we know that the Lord's Prayer was used as part of the Communion Service of the Primitive Church, just as it is still used in our Book of Common Prayer. In the latter, our Lord's words are so followed that no complete service will be found without the introduction of the Lord's Prayer. But in the Primitive Church no unbaptized persons might use it. Converts to Christianity were required to learn it by heart, as part of their catechis-

[1] Jerome, adv. Pelag. iij. 3. Augustine, Homil. lxxxiij. Gregory, Epist. vij. lxiij.

ing, and then immediately after baptism they repeated it for the first time as a Prayer, and continued its use daily through life.

The Lord's Prayer, as already said, consists of Acts of Praise and of Prayer. It is also divided into seven petitions ; the first three of which relate to the glory of God, and the last four to our own wants. They are thus explained in the Catechism Summary.

	[I desire my Lord God our Heavenly Father, who is the giver of all goodness to send His grace unto me, and to all people.]
1. Hallowed be Thy Name.	1, That we may worship Him.
2. Thy kingdom come.	2. Serve Him.
3. Thy will be done in earth, As it is in heaven.	3. And obey Him as we ought to do.
	[And I pray unto God.]
4. Give us this day our daily bread.	4. That He will send us all things that be needful both for our souls and bodies.
5. And forgive us our trespasses as we forgive them that trespass against us.	5. And that He will be merciful unto us and forgive us our sins.
6. And lead us not into temptation.	6. And that it will please Him to save and defend us in all dangers ghostly and bodily.
7. But deliver us from evil.	7. And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.
Amen	And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

§ 4. *A Form of Prayer to be used every Morning and Evening.*

Morning Prayer.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

O Lord, merciful Father, who hast safely brought me to the beginning of this day, and by whose grace alone I can continue through the hours of it in Thy faith, fear, and love: defend me in the same from all dangers, bodily and spiritual, enable me to overcome all temptations to evil in thought, word, or deed; strengthen me in good purposes to do my duty in whatsoever is set before me; and so lead me in this life that I may, in the end, come to the life everlasting, through Jesus Christ our Lord. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Evening Prayer.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

O Lord, merciful Father, who hast brought me to the end of this day, forgive me, I beseech Thee, all by which I have sinned against Thee in thought, word, or deed. I have done that which I ought not to have done, and have left undone that which I ought to have done. [Especially . . . . .] Forgive me these and all other sins, I beseech Thee, for Thy dear Son's sake; and grant that I may lie down to rest this night at peace with Thee, and under Thy most merciful protection from all dangers, bodily and spiritual, through the same our Lord Jesus Christ, who with Thee and the Holy Ghost ever liveth and reigneth, one God, world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

CHAPTER IX.

Christian Grace.

"*Question.*—How many Sacraments hath Christ ordained in His Church?

"*Answer.*—Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

"*Question.*—What meanest thou by this word *Sacrament?*

"*Answer.*—I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

"*Question.*—How many parts are there in a sacrament?

"*Answer.*—Two; the outward visible sign, and the inward spiritual grace."

SACRAMENTS are the chief means of grace which God has provided for Christian people. He has always given grace to His faithful people (chiefly by means of sacrifices) to help them in living faithfully, and in obtaining salvation. But the Incarnation of our Lord, the Son of God, made "a new and living way" into the Presence of God by "the blood of Jesus," [Heb. x. 20]; and it is this "new and living way" to which sacraments are the gate.

Two only of these were ordained by Christ in His Church as *generally*, that is *universally*,[1] necessary to

[1] For the sense of the word "generally," see 2 Sam. xvij 11; Jer. xlviij. 38; and the end of the 17th Article of Re-

salvation. Other ordinances of a sacramental character, such as Confirmation, Marriage, or Ordination, are only necessary for that part of mankind in general which arrives at years of discretion, which marries, or which is set apart for the Ministry. The 25th Article of Religion speaks of five such Sacramental Ordinances as "those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction," and says that they "are not to be accounted for Sacraments of the Gospel." These five are often called sacraments by religious writers, and are so called in foreign Churches; but as there is no other word for the two highest ordinances of Baptism and the Lord's Supper, it is best to keep to the more usual habit of calling these two "Sacraments," and the other five "Sacramental Ordinances."

The grace which is given by sacraments is Union with our Blessed Lord, with all the blessings that flow from such union. But whether persons receive all those blessings or not depends upon themselves, after they have come to years of discretion. So of two persons receiving the same sacrament one may receive but little of those blessings because he does not receive the sacrament with proper penitence, faith, and love; while the other may receive much blessing because he receives the sacrament with all these, and to the best of his spiritual ability.

ligion. It is also illustrated by its use in many writings of the same age as the Catechism; as when Bishop Hooper writes "that God's promises are *general*, unto *all mankind*" [*on the Ten Commandments*]; or Bishop Latimer, "the promises of Christ are *general*, they pertain to all mankind" [*on the Parable of the King's son*.] The Prayer for the Parliament also prays for "this kingdom in general."

Baptism gives us the grace of God by making us members of Christ, and the Holy Communion by making us partakers of the Body and Blood of Christ; so that the object of each sacrament is to unite us to our Blessed Lord.

That these two sacraments are generally necessary for salvation, is shown by our Lord's own words about them, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." [John iij. 5.] "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." [John vj. 53.]

A sacrament is "an outward and visible sign of an inward and spiritual grace given unto us;" and this "sign," which we can see and observe, is a sign "ordained by Christ Himself," to be used "as a means whereby we may receive the same" inward and spiritual grace, "and as a pledge to assure us thereof," that is, of the reception of that grace.

There are "two parts" therefore in a sacrament, namely, "the outward visible sign," such as the Bread and Wine given in the Holy Communion, which we can see, touch, and taste; and the inward part, such as the Body and Blood of Christ given in the Holy Communion, which we can neither see, touch, nor taste. The inward or invisible "part" is also sometimes called the inward and spiritual "grace," our Lord's own Person being always associated with sacramental grace.

In the sacrament of Holy Communion, (1) the outward substance; (2) the inward substance; and (3) the benefits received, are easily distinguished and can be

easily expressed as three different things; as they are expressed in the Catechism.

In the sacrament of Holy Baptism the distinction cannot be made so clear, the outward part being the use of water with the word of invocation, and the inward grace being "a death unto sin, and a new birth unto righteousness," which is a result of the sacrament rather than a part of it.

The general purpose of sacraments is that of counteracting the Fall of man, by causing each person to be taken again into the number of God's children; to receive afresh the Life of God; and to partake of the Tree of Life that It may feed and nourish them for the Life Everlasting.

CHAPTER X.

Holy Baptism.

"*Question.*—What is the outward visible sign or form in Baptism?

"*Answer.*—Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

"*Question.*—What is the inward and spiritual grace?

"*Answer.*—A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

"*Question.*—What is required of persons to be baptized?

"*Answer.*—Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

"*Question.*—Why then are Infants baptized, when by reason of their tender age they cannot perform them?

"*Answer.*—Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform."

AMONG the various prophetic figures by which our Lord's Dispensation, Person, and work, are predicted in the Old Testament, there are several ordinances of the Jewish religion, and several events in Bible history, which foreshadowed the admission of persons individually and collectively into the Church of Christ by Holy Baptism.

Thus the rite of circumcision was a type of Baptism: for by it every male child of eight days old was formally admitted among the Jewish people of God.

Water was also used very largely under the Jewish law given by God, as a means of spiritual purification. Naturally water can only be of use for bodily purification, but by God's ordinance it cleanses the soul from sinful defilement.

But even before the rite of circumcision was ordained as well as afterwards, there were circumstances and events which proved to be typical of Baptism.

Thus the Holy Spirit moved upon the face of the waters at the Creation, and the waters began to bring forth living creatures. [Gen. j. 2.] So the Holy Spirit gives spiritual life by the water of the Font.

Again, the waters of the Deluge destroyed the sinful part of mankind, and cleansed the earth for a new life. St. Peter, speaking of the Deluge, says, that Noah and his family, "eight souls, were saved by water. The like figure whereunto even baptism doth also now save us . . . . by the resurrection of Jesus Christ." [1 Peter iij. 20, 21.]

In later days, the Israelites passed through the Red Sea on their way from the bondage of Egypt to the Promised Land; and St. Paul declares this to be a type of Baptism, saying, "They were all baptized unto Moses in the cloud and in the sea." [1 Cor. x. 2.] The passage of the next generation, from the wilderness to the promised land, through the river Jordan was a similar type of the Baptism of God's people.

And when Naaman was cleansed from leprosy by bathing seven times in Jordan [2 Kings v. 10], he was a type of the person who is cleansed from sin, by the

seven-fold grace of the Holy Spirit, in the water of Baptism.

Our Blessed Lord *sanctified the element of water* to the mystical washing away of sin (as it is said in the Baptismal services for infants and adults), by being baptized in the river Jordan; and His baptism there is made the subject of intercession in the Litany when we say, "By Thy Baptism, Good Lord, deliver us." He also caused His disciples to baptize many persons. And He Himself laid His hands upon little children and blessed them, saying, "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God." [Mark x. 14.] When He was crucified, likewise, a soldier pierced His side with a spear, and there flowed out water as well as blood. [John xix. 34]; the water being constantly understood in the Church as signifying the healing stream of life in the water of Baptism, which derives all its value from the blood-shedding of Christ.

But the actual *Institution of Baptism* took place when our Lord was about to ascend into Heaven. He had been instructing the Apostles, and giving them commandments as to what they should do in His Church, for forty days after His Resurrection, [Acts j. 2–4]; and when the time for His Ascension had arrived, Jesus gave this charge to His Apostles, "All power is given unto me in heaven and earth. Go ye, therefore, and teach [marginal reading, 'make disciples' or 'Christians of'] all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." [Matt. xxviij. 18, 19.] And St. Mark tells us that He added the solemn words, "He that believeth

and is baptized shall be saved, but He that believeth not shall be damned." [Mark xvj. 16.]

The power to baptize, as well as to exercise the other duties of the ministry, was conferred ten days afterwards, on the feast of Pentecost, in accordance with Christ's promise, "Ye shall receive power, after that the Holy Ghost is come upon you." [Acts j. 8.] And on that very day when the multitude were convinced by St. Peter's preaching, and asked him what they must do to be saved, he answered, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." And there were added to the Church by baptism about three thousand souls. [Acts ij. 37–41.]

The mode of administration is ordained in the words of our Lord, which show that the use of water and of the proper words, "In the name of the Father, and of the Son, and of the Holy Ghost," constitute the essential features of baptism. The water is called the "matter," the words are called the "form" of the Sacraments; as in the questions contained in the Service used after Private Baptisms. All the other ceremonies that have at different times been associated with it, the use of the sign of the cross, of sponsors, of the various prayers of which our own baptismal service is composed, might be omitted, and still the baptism would be quite efficacious, for the "death unto sin, and new birth unto righteousness."

The original manner of administering baptism was by "*immersion*," or dipping; as our Blessed Lord went down into the river Jordan, when He was baptized by St. John the Baptist [Matt. iij. 16], and as the eunuch went down into the pool of water to be baptized by St. Philip. [Acts viij. 38.] This is also the rule of

the Church of England, the rubric in the baptismal service ordering that, "if the sponsors certify that the child can well endure it, the priest shall dip it in the water discreetly and warily, but that if the child is weak, in that case it shall suffice to pour water upon it."

But the custom of "affusion" (that is, of pouring water on the candidate for baptism), instead of immersion, is also of very ancient origin. It appears to be almost necessary in the cold climate of Northern Europe, and in the case of death-bed baptism. Though not directly mentioned in Holy Scripture, yet several instances of baptism are recorded in the New Testament where immersion would seem by the circumstances of the case to have been impossible. St. Peter can hardly have had time to immerse the three thousand persons who were baptized by him on the first day of Pentecost. [Acts ij. 41.] Nor is it probable that there were opportunities for immersion when the centurion Cornelius was baptized by the same Apostle in his own house [Acts x. 48], and the Philippian jailor by St. Paul in prison. [Acts xvj. 33.]

Therefore, although baptism by immersion is to be preferred where it can be so administered, yet we must not doubt the validity of baptism by pouring or sprinkling the water, where climate, or health, or other circumstances render it advisable.

The charge to baptize was, in the first instance, addressed to the Apostles, but it was not retained as a distinctly apostolic or episcopal duty, for we find St. Philip the deacon administering this sacrament to the Samaritans, in Acts viij. 16.

The rule of the Church is, that it should always, if

possible, be administered by a priest; if he is absent, by a deacon; and only in cases of extreme necessity by a person not in Holy Orders. But as it would be better for a child to be baptized by any man or woman present than to die altogether unbaptized, the rubric in the service for the ministration of private baptism of children in houses directs that it should be administered by the minister of the parish, if possible; but, *in his absence*, by any other lawful minister that can be procured: which means, by any person who can lawfully minister the particular sacrament, that of Baptism.

When *Adults* are baptized, the two conditions of repentance and faith are required for the full efficacy of the Sacrament. Thus, when the multitudes asked St. Peter what they were to do, he answered, "Repent, and be baptized, every one of you, for the remission of sins," [Acts ij. 38]; and when the eunuch asked St. Philip, "What doth hinder me to be baptized?" the latter answered, "If thou believest with all thine heart, thou mayest." [Acts viij. 36, 37.]

But in the case of *Infants*, the promises of faith and repentance are made on their behalf by sponsors.

Some people have objected to *infant baptism*, because it is not expressly alluded to or ordered in the New Testament. This kind of argument would, however, compel us to abandon many points of established Christian custom or discipline (such as the admission of women to Holy Communion), for which there exists no direct command or example in the Bible. But the admission of children into the Christian covenant is implied by Christ's own words of welcome to them, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God," [Mark x. 14]:

by the universality of the command to go and teach *all nations*, baptizing them in the name of the Blessed Trinity [Matt. xxviij. 19]; and by our Lord's comprehensive words to Nicodemus, "Except a man" (*i.e.*, except any person) "be baptized of water, and of the Spirit, he cannot enter into the kingdom of God." St. Peter charged the Jews, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children." [Acts ij. 38.] When Lydia, the seller of purple in Thyatira, was converted, she was baptized by St. Paul, not alone, but with her household" [Acts xvj. 15]; and the jailer at Philippi "was baptized, he and all his, straightway" [xvj. 33]: both which expressions seem framed to include rather than to exclude children.

Then there is also the analogy from circumcision, which was always performed when the Jewish child was eight days old, and St. Paul actually calls baptism "the circumcision of Christ." [Col. ij. 11, 12.]

For the first twelve hundred years after Christ, there was no body of Christians which denied infant baptism: and the use of it by the Primitive Church is abundantly proved. Justin Martyr, for example, wrote about A.D. 160, having been born four years before the last Apostle died, and he speaks of knowing people seventy or eighty years old who were made disciples of Christ in their infancy, employing the same word which was used by Christ Himself in giving the commission to baptize, and which is translated in our English version, "Go ye and *teach* all nations." In A.D. 210 also, Origen says that they had received it as a tradition from the Apostles to baptize children.

The Effects of Baptism may be classed under three heads :—

1. It is a ceremonial *admission into the Christian Church.* For this reason the font is generally placed near the entrance of our Churches. It is thus an authoritative registration of the person baptized among the members of the Christian brotherhood, and henceforth they are "Christians," which they were not previously.

2. Its general purpose is *salvation.* Without it, our Lord told Nicodemus, a man cannot enter into the kingdom of God. [John iij. 5.] He told His Apostles, "He that believeth and is baptized, shall be saved." [Mark xvj. 16.] St. Peter says, "Baptism doth now save us." [1 Peter iij. 21.] St. Paul, that according to His mercy God our Saviour "saved us by the washing of regeneration, and renewing of the Holy Ghost." [Titus iij. 5.] This salvation includes the forgiveness or remission of all sins. "Arise," said St. Peter, "and be baptized every one of you in the name of Jesus Christ for the remission of sins." [Acts ij. 38.] Ananias said to St. Paul at the time of his conversion, "Arise and be baptized, and wash away thy sins." [Acts xxij. 16.] Accordingly, in the Nicene Creed, we profess a belief in "one Baptism for the remission of sins." And in the confirmation service one prayer is addressed to God, "Who hath vouchsafed to regenerate these His servants by water and the Holy Ghost, and hath given unto them forgiveness of all their sins." Thus original sin, and all past actual sins, are remitted in Baptism.

3. *Baptism is Regeneration,* or being born again. The restoration to the person baptized of that Image of God, which was forfeited by Adam, and lost to all his

posterity by their ancestor's act of disobedience in the garden of Eden. St. Paul calls baptism "the washing of regeneration." [Titus iij. 5.] St. Peter speaks of "being born again, not of corruptible seed, but of incorruptible" [1 Peter j. 23], and of our being "begotten again to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." [j. 3-5.] St. John says that the children of God are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God. [John j. 13.] Baptism thus gives to every one who is baptized a new nature by which to serve God, to know God, and to love God; as He could not be known, served, or loved, by those who are not made Christians.

CHAPTER XI.

Holy Communion.

"*Question.*—Why was the Sacrament of the Lord's Supper ordained?

"*Answer.*—For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

"*Question.*—What is the outward part or sign of the Lord's Supper?

"*Answer.*—Bread and Wine, which the Lord hath commanded to be received.

"*Question.*—What is the inward part, or thing signified?

"*Answer.*—The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

"*Question.*—What are the benefits whereof we are partakers thereby.

"*Answer.*—The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

"*Question.*—What is required of them who come to the Lord's Supper?

"*Answer.*—To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

HOLY Communion is the second of those two great Sacraments of the Gospel, which are described

in the Catechism as being generally (that is "universally") necessary to salvation.

It is known to us by several titles besides those which it bears in the Prayer Book, "the Lord's Supper" and "the Holy Communion." Thus it was at first called, "the Breaking of the Bread." The earliest Christians being described as "continuing steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers," [Acts ij. 42], "continuing daily with one accord in the temple, and breaking bread from house to house." [Acts ij. 46.]

The title of "Holy Communion," which is generally used, occurs in 1 Cor. x. 16, where St. Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" That of "The Lord's Supper," is a modern title adopted from the name [Cœna Domini] given to Maundy Thursday, the day when Christ instituted this Sacrament. Our Lord then ate the Paschal Supper of the Jews, which was a type and shadow of the Sacrament of His Body and Blood, which He the same night ordained, and the name was probably intended at once to retain the association, and to distinguish between the old and new rites. But in the often quoted passage of St. Paul, "When ye come together therefore into one place, this is not to eat the Lord's Supper" [1 Cor. xj. 20], allusion is made not to the Holy Communion, but to the love feast with which it was accompanied.

Other titles found in early Christian writers are: The Oblation;[1] The (Holy) Eucharist,[2] or Feast of

[1] Clement of Rome, A.D. 96.
[2] Ignatius of Antioch, A.D. 107.

Thanksgiving; The Eucharistic Sacrifice;[3] The Commemoration;[3] The Memorial;[3] The Mass.[4]

The Institution of Holy Communion.—The Holy Communion was instituted by our Saviour on the Thursday evening immediately preceding the day of His crucifixion, while He was eating the Paschal Supper with His twelve Apostles in an upper chamber in Jerusalem.

The event is recorded by three of the Evangelists: St. Matthew, St. Mark, and St. Luke, in slightly varying terms, from which we learn that—

"As they were eating Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, Take, eat: this is My Body, which is given for you: this do in remembrance of Me. Likewise also He took the cup after supper, and when He had given thanks, He gave it to them, saying, Drink ye all of it, for this is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins."

There is no account of the Institution in St. John's Gospel, but its place is more than supplied by a long conversation between our Lord and His disciples and the Jews, on the doctrine of the Holy Communion. [John vj. 30-63.] St. John wrote his Gospel when the account of its Institution had long been familiar in the Liturgy.

St. Paul gives an independent account of it in his first Epistle to the Corinthians, very similar to that of the three first Evangelists. That it is not borrowed from them is indicated by St. Paul himself, who tells us

[3] Justin Martyr, A.D. 150; also St. Cyprian, Augustine, Chrysostom.

[4] Used by St. Ambrose, A.D. 385.

it was the subject of an express revelation to him from God. He says :—

"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread, and when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My Blood: This do ye, as oft as ye drink it, in remembrance of Me." [1 Cor. xj. 23-25.]

The Outward and Inward Parts of the Lord's Supper.

The outward part or sign in the Holy Communion consists of the natural substances of bread and wine which the Lord commanded to be received.[5]

The inward part or thing signified is "the Body and Blood of Christ."

However difficult this may be to understand, it is the plain teaching of the Bible. After our Lord had blessed the bread, He said of it, "This is My Body which is broken for you." After blessing the cup He declared that what He so gave to His followers to drink was His Blood. On another occasion He said, "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." Upon His saying this, some

[5] The wine in accordance with the invariable custom of Eastern Nations, was mixed with water at the Paschal Supper, and it has been in consequence the general practice of the Christian Church to add a little water to the wine used in celebrating the Holy Communion.

of the Jews present remonstrated, with the question "How can this man give us his flesh to eat?" Instead of giving the explanation desired, our Lord only repeated His previous statement in a still more emphatic form, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you. Whoso eateth My flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My Blood is drink indeed. He that eateth My flesh and drinketh My Blood dwelleth in Me and I in him." [John vj. 30-56.] In accordance with this plain teaching, St. Paul says, while referring to Holy Communion, "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" [1 Cor. x. 16]; and the sin of certain unworthy communicants is said to be that they come, "not discerning the Lord's Body." [1 Cor. xj. 29.]

There are two erroneous opinions extant, both of which have been carefully avoided in the Prayer-book, and both of which, by denying the reality of either the outward or the inward part, deny the real nature of the sacrament.

The first error is that of denying the inward part, or thing signified, the Presence of Christ's Body and Blood. According to this view when Christ said, "This is My Body," "This is My Blood," He meant, "This is a figure of My Body," and, "This is a figure of My Blood." It is very tempting to many minds to hold this opinion, because it reduces the mystery of the sacrament to the level of our comprehension, but it

makes those who hold it, liable to St. Paul's censure of those who "discern not the Lord's Body," and it is against the plain letter of Holy Scripture.

The second error is that of denying the existence of the outward sign in the consecrated elements.[6] This view also destroys the nature of a sacrament, for it deprives it of one of the two essential parts, "the outward sign." It arises from the attempt to explain the mystery of our Lord's Presence in the sacrament in such a manner that it can be understood. But if it could be understood it would be no mystery.

It is safer to believe that our Lord Jesus Christ is really present in the Holy Communion under "the form of bread," without wishing to know how He is present · according to the old verse :—

> "Christ was the Word that spake it,
> And what the Word doth make it
> That I believe and take it."

The Holy Communion as a Sacrifice.—The first object of the institution of the Holy Communion, was that the sacrifice of Christ's Body and Blood once for all offered on the cross, as a perfect oblation and satisfaction for the sins of the whole world, might be continually pleaded and represented to God the Father.

It is this sacrificial aspect of the Lord's Supper that is most plainly foreshadowed by the old Jewish sacrifices, which consisted of "the blood of bulls and goats that could never take away sin," and which were intended to be types of that perfect Christian sacrifice, wherein the Blood of the Lamb of God which taketh away the sins of the world should be perpetually offered

[6] This error is commonly called "Transubstantiation."

on the altars of the Christian Church. St. Paul alluded to this difference between the Jewish and the Christian rites when he said, "We have an altar, whereof they have no right to eat which serve the tabernacle." [Heb. xiij. 10; compare Malachi j. 11.] This object was stated by our Lord, when at the time of the institution of the sacrament He told His Apostles not only to eat and drink of the bread and wine which had been blessed, but added as a separate injunction, "This do in remembrance of Me." For, explains St. Paul, as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" [1 Cor. xj. 26]; that is, "do make a memorial sacrifice of His bloodshedding before God, as well as before man."

The Holy Communion as a Feast.—The second object of the Holy Communion is to be the means of supplying the spiritual food and sustenance of the Christian life.

Just as in the Jewish Passover the Lamb which had been offered in sacrifice afterwards became a sacred food for the family which had met to celebrate the Paschal Supper, so in the Holy Communion, the Body and Blood of Christ who is the Lamb of God, which have first been offered as a sacrificial memorial to God the Father, are then given as precious spiritual food to the Christian family assembled together in God's House to receive the Christian Passover, the Lord's Supper.

This is the meaning of our Lord's words of institution. "Take eat, This is My Body;" "Drink ye all of it, for this is My Blood." And of His teaching on a

previous occasion, "My flesh is meat indeed, and My blood is drink indeed." [John vj. 55.]

In the exhortation to Holy Communion in the Prayer Book, we are therefore told that "it is our duty to render most humble and hearty thanks to Almighty God our Heavenly Father, for that He hath given our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament." And in the thanksgiving at the conclusion, we acknowledged that those "who have duly received the holy mysteries, have been fed with the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ."

Benefits of the Holy Communion.—This Sacrament is God's appointed means through which those who approach it worthily receive the benefits of Christ's Passion, and of His continued Presence with them. Some of those benefits, especially to be mentioned, are the following—

(1.) *Forgiveness of Sins.*—When our Lord first gave the cup to His disciples, and told them all to drink of it, He added, "For this is My Blood of the New Testament, which is shed for many for the remission of sins." [Matt. xxvj. 28.]

(2.) *Incorporation with Christ.*—In the long exhortation in the Communion Service, the penitent and faithful communicant is said "to dwell in Christ and Christ in him, to be one with Christ and Christ with him." These are our Lord's own words, "He that eateth my Flesh, and drinketh My Blood, dwelleth in Me and I in him." [John vj. 56.]

(3.) *Sustenance of our Spiritual Life.*—The expres

sion in the Catechism is "The strengthening and refreshing of our souls by the Body and Blood of Christ." It is founded on our Lord's teaching, "I am the living bread which came down from heaven," "He that eateth Me, even he shall live by Me." [John vj. 51, 57.]

(4.) *Preservation to Eternal Life.*—Our Lord also promised that, "Whoso eateth My flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last day." [John vj. 54.]

Preparation for Holy Communion.—But they who come to this Sacrament unworthily do not gain these benefits, and, therefore, *Repentance* and *Faith* are necessary to its reception. These are the two indispensable conditions for receiving any blessing at God's hands. As they were necessary for the worthy reception of Baptism, so also for Holy Communion, persons must "repent them truly of their former sins, steadfastly purposing to lead a new life, and to have a lively faith in God's mercy through Christ."

Self-examination is also necessary in order that we may discover whether we are truly possessed of the two essential qualifications, faith and repentance. It is a duty specially urged by St. Paul, "Let a man examine himself, and so let him eat of that bread, and drink of that cup" [1 Cor. xj. 28.]

Love to our neighbour is likewise enjoined by the concluding words of the Catechism, "to be in charity with all men." In His Sermon on the Mount our Lord said, "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy

way ; first be reconciled to thy brother, and then come and offer thy gift." [Matt. v. 23, 24.]

Lastly, it is a rule of the Church, that "there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

THE END.

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